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RHODE ISLAND EPISCOPALIANS

1635 - 1953

DUDLEY TYNG Ph. D.

Rhode Island Episcopalians

1635 - 1953

DUDLEY TYNG, Ph.D.

Dedicated to the Memory of

James DeWolf Perry, Jr.

Bishop of Rhode Island 1911 - 1946

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Foreword

I am glad to commend this book to the Church people of Rhode Island. The Reverend Dr. Tyng, a man of scholarly taste and training, has given many years of faithful service to this Diocese, and has devoted much time in preparing the material in this volume. It makes a distinct contribution to the history of the Diocese, and I am grateful to him for his work.

A handwritten signature in black ink, reading "E. E. Bennett". The signature is written in a cursive style with a long horizontal flourish extending to the right.

Bishop of Rhode Island

Preface

A history of the Episcopal Church in Rhode Island would seem to be very much in order. None such really exists.

In Field's *History of Rhode Island and Providence Plantations* there is in the second volume, a series of sketches of the growth of the various bodies of Christians in Rhode Island, by the Rev. Daniel Goodwin, D.D., a well-known scholar in the subject. A watered-down version of this appears in the W.P.A. volume on Rhode Island, continued very briefly to the near present. Dr. Goodwin's sketch runs only to 1900.

A three-volume account of the Church in Rhode Island, in many of its earlier features, is contained in Updike's *History of the Narragansett Church*, edited in 1892 by Dr. Goodwin and reissued by the generosity of Mr. Harold Brown of Newport. Mason's *Annals of Trinity Church, Newport*, is also a voluminous and valuable account, terminating long ago. Bishop Clark's *Reminiscences*, John Seeley Stone's *Memoir of Bishop Griswold* and Bachelder's *History of the Eastern Diocese* supply much material up to the time of the Civil War. All these works are now out of print and only semi-accessible. This applies also to Professor Henry B. Huntington's *Centennial History of Grace Church, Providence*, issued in 1931, an interesting account of its financial struggles and of the eminent men who have guided that great parish on its upward way.

Though I have made use of these works, and of others, my main sources have been the Diocesan Journals from 1790 on. But for the enormous cost of present day publication this little book could have been much larger and the treatment of important matters and men less meager. The growth of the Episcopal Church in Rhode Island in each of its main areas merits as much compass as is here given to them all.

My thanks are due to Bishops Bennett and Higgins for their interest and help in the work, and to the Rev. Anthony R. Parshley, Litt. D., lately Archdeacon of the Diocese, for the original stimulation to write.

DUDLEY TYNG

Greenville, Rhode Island
Epiphany, 1954

CHAPTER I.

Introduction

The Church in Rhode Island

1698 to 1790



THE OLD NARRAGANSETT CHURCH

About the year 1700 one of the redoubtable Doctors Mather, of Boston and witchcraft fame, wrote thus about religion in Rhode Island: "It has been a *Colluvies* of Antinomians, Familists, Anabaptists, Antisabbatarians, Arminians, Socinians, Quakers, Ranters, everything in the world but Roman Catholics and true Christians." (i.e. Congregationalists). If the Churchmen in Rhode Island had then been visible from Puritan Boston, they, doubtless, would have been included in this burst of damnatory disdain.

Trinity Church, Newport, nevertheless, was already in existence, while more than sixty years before a Church of England clergyman, of Puritan leanings, the Reverend William Blackstone (or Blaxton) had settled and ministered near the present village of Lonsdale. Blackstone, who had gladly left behind the "Lords Bishops" in England, disliked equally the "Lords Brethren" who crowded upon him at his extensive farm in old Boston. With the sale of his holdings there, he purchased from the Indians a large tract of land in what was then Rehoboth, but is now Cumberland, Rhode Island. Blackstone made the arduous journey through the wilderness in 1635, the year before Roger Williams landed in Providence at the site of the monument located across the street from the Cathedral of St. John. Blackstone built a comfortable house on "Study Hill", which looked out westward on the clear waters of the splashing river named after him. Besides his books, a large library for those days, which he transported on the backs of oxen from Boston, he brought the Prayer Book, apple growing and cattle raising to Rhode Island.

It seems likely that Blackstone at a later time preached and administered the sacraments in Providence. Certainly he travelled occasionally to South County to the plantation home of the Smiths, riding his gray bull through meadows and primitive forest. The traditional witness to his religious activities nearer home is the "Catholic Oak", which stood for many decades near the junction of Broad and Blackstone Streets in Lonsdale. Under this tree Blackstone is supposed to have preached to whatever Indians and white men he could gather. Nearly two centuries later an Episcopal missionary in that area writes of preaching at the "Oak" to five hundred people—very likely a generous clerical overestimate. In King Philip's War, after Blackstone's death, his house was burned to the ground, and with it, doubtless, valuable historical papers. "Study Hill" reverted to its original wilderness.

It was nearly a generation after Blackstone's death in 1675 before the voice of Episcopacy was once more heard in the land. In the meantime, the island of Rhode Island had become prosperous farming country and Newport quite a town. Roger Williams, who once paddled his canoe from Providence to Newport to have an argument with the Quakers there, noted how, in a few years, the trees had largely disappeared. A little later, when population grew faster than farming subsistence, men took to the sea, and Newport become a harbor of renown.

This metropolis of Rhode Island and Providence Plantations was visited before 1698 by Sir Francis Nicholson, royal governor or lieutenant governor, at various times, in several of the Colonies. He noted with concern that there were no gatherings for worship in Newport according to the forms of the Church of England. So he became "the original founder and principal patron of Trinity Church." He was ably supported by Gabriel Bernon, a Huguenot refugee from Louis Fourteenth's Revocation of the Edict of Nantes. Pierre Ayrault, a French Protestant physician, also a refugee, was another prominent supporter, together with William Brinley and Robert Gardiner, or Gardner. In Trinity's churchyard is the inscription: "Here lieth the body of Robert Gardner Esq., who was one of the First promoters of the Church on this place."

The first minister of this new congregation was the Reverend John Lockyer, who remained several years and built the original Trinity Church. He says of it: "The place wherein we meet to worship is finished on the outside, all but the steeple. The inside is pewed well, but not beautified." In 1725, with the building of the present Trinity Church, the old edifice, reportedly, was ferried across the Bay to the Cowesett shore, where it was to be for a number of years, a Chapel of Ease for sundry neighboring Churchmen. The real growth of the parish begins with the ministry from 1704 to 1750 of James Honeyman, who also had a hand in founding St. Paul's, Narragansett, in 1707, as well as St. Michael's, Bristol, in 1720, and St. John's, Providence, in 1722. In his forty-six years Honeyman, with Lockyer before him, baptized 1,579 persons. By 1740 Trinity Parish, with its new building, had become as important as any in the Colonies. The inscription on Honeyman's tombstone describes him as a man "with the arm of charity embracing all sincere followers of Christ." Many Quakers and Baptists were gathered into the Church during his Ministry.

A frequent preacher at Trinity during his three years in America was the famous philosopher, Dean Berkeley, later Bishop of Cloyne, whose mansion, Whitehall, is now a historical monument in Middletown.

Prominent among the laity of the congregation was Nathaniel Kay, long a Collector of the King's Customs. He was a generous benefactor of Trinity, as well as of the Narragansett Church and St. Michael's, Bristol. But for the endowments, principally of land, which he gave, it may well be doubted whether any of these parishes would have risen again, at least so soon, after the Revolution. Kay Chapel of Trinity Church and Kay Street in Newport commemorate this Christian benefactor.

After Honeyman's death in 1750 the parish flourished under various ministers. For instance, the Reverend Marmaduke Brown reported that the Christmas communions of 1771 were over two hundred. Soon, however, the Revolution was on, and most of the congregation fled from Newport at the approach of the British. Redcoats now filled the pews until the British evacuation to other areas. The church was seldom opened, at least for Episcopal services, for some years.

St. Paul's, Kingstown, originally located on McSparran Hill five miles to the south of Wickford, came into being with the arrival of the Reverend Christopher Bridge in 1706. In 1707 the old Narragansett Church was built and removed in 1800 to more populous Wickford. Previous to these dates a number of Church families had settled in plantations in that relatively fertile section of the State. Such were the Richard Smiths at whose house Blackstone held services long before 1675.

After several short and widely-spaced incumbencies, the doughty James McSparran arrived in 1721. He planted the parish on firm foundations. For thirty-six years he travelled the South County enduring, he said, "labors and toils inexpressible." The planters who constituted his congregation were "a people exceptionally cultured, well-to-do, hospitable to a proverb, proud of their pastor, loyal to their Church and secure in the conviction that to be a *Narragansett Planter*, with large estates and troops of slaves, was a sufficient patent of aristocracy."

Gabriel Bernon, who helped to found Trinity, Newport, and St. John's, Providence, was also one of the laity of the early days. Others were Daniel Updike, attorney-general of the Colony; Doctor Silvester Gardiner, after whom Gardiner, Maine, was named, and Moses Lippett, ancestor of the well-known textile family of Rhode Island. Gilbert Stuart also, the noted painter, was born and baptized in Kingstown at that time. McSparran's name was to be a household word in South County for over a century.

After a three-year vacancy, the Reverend Samuel Fayerweather succeeded McSparran. He found the Church closed and the congregation scattered. However, in spite of various eccentricities, he managed to build the parish up again. Thus he fixed the date of his wedding for six o'clock on a cold winter morning in heatless Trinity, Newport. As soon as the ceremony was over he stood up and preached a sermon to the congregation. About 1774, when the majority of his congregation desired to have the prayers for the King and royal family omitted from the service, Fayerweather, true to his ordination oath of allegiance, refused. As a result the church once more was closed. For a while it was even used as a barracks by the Continental soldiery watching the British in Newport. For more than a generation the Narragansett parish was to languish, even after the removal of the church to the new center of population in Wickford.

St. Michael's, Bristol, was founded in 1720, when the town was still a part of Massachusetts. As a result, there was trouble over Church taxes. At one time twelve members of St. Michael's were in jail for refusing to pay their assessments toward the support of the established Congregational Church. Finally, with legislative permission, Bristol Town Meeting decided that the taxes levied on Churchmen should go to their own Church. In 1746, when the town was ceded to unestablished Rhode Island, Church taxes, of course, vanished.

After a short stay by the Reverend James Orem, John Usher, a graduate of Harvard, was sent out in 1723 by the S. P. G., or Society for the Propagation of the Gospel, to be the minister at St. Michael's. Usher proved to be the right man. He conciliated the Puritans and built up the Church, as his son did again after the Revolution. In 1731 galleries were added to accommodate the increased numbers, and Nathaniel Kay's farm was deeded to the church. The proceeds from its later sale formed a part of the considerable endowment which St. Michael's now enjoys.

In his long pastorate of fifty-two years John Usher baptized 713 persons and officiated at 274 funerals and 185 weddings. He died on April 30, 1775, just before the woes of the Revolution were to break over the parish. In May, 1778, after three years of vacancy, the church building was burned down by a British raiding party from Newport. Perhaps it was mistaken for another Baptist church, like the one set afire in the neighboring town of Warren.

The latest Colonial parish was King's Church, Providence, now St. John's, founded in 1722. At this time Providence was little more than a village strung north and south along the present Main and Benefit Streets. Along South Main Street was the harbor. North of this was the "Cove". A shipyard was located at the foot of the present Smith Street. Cows swam the river to pasture in the meadows where now is the downtown business district. As late as July, 1704, the Town Meeting forbade the erection of more wharves, so that the cattle should have room to clamber up and down the bank! By 1722, however, merchants were crowding the "planters" into the back country.

It was "the want of a missionary at a town called Providence," which troubled Honeyman when he journeyed there from Newport. "Through want of instruction the people are becoming quite rude, and void of all knowledge in religion." He added, however, that the inhabitants "were of a good teachable disposition." In 1722 he preached in the open air to the largest congregation he had ever witnessed in America.

Gabriel Bernon, also, who had been a Church pioneer in Newport and Narragansett, wrote about this time to McSparran about the possibility of settling "in our town of Providence one learned Minister of good condition—an old England gentleman-minister." In the meantime, spurred on by Honeyman, Church people in Providence set to work to raise money for a church edifice. When 770 pounds had been gathered, the building was started on St. Barnabas Day, June 11, 1722. This served the parish until 1810, when the present church was erected. For its minister the S. P. G. transferred the Reverend Samuel Pigot from Stratford, Connecticut. Pigot's wife, who happened to be heiress to considerable lands in the town of Warwick, built there a house in the midst of the primitive forest. From this then formidable distance Pigot served the parish for four years before going elsewhere.

Another of the early rectors of St. John's was the colorful John Checkley. As publisher and bookseller in Boston he had long kept up a

running warfare with the Puritans, with the result that his numerous enemies were able to prevent the ordination which he sought on two different trips to England. A third hazardous voyage, in his sixtieth year, however, brought success. In 1739 the Bishop of Exeter gave him Orders. For the next fifteen years Checkley worked at St. John's, where his ardor in controversy and his knowledge of the Narragansett Indian dialect made him conspicuous. He died in harness at seventy-five.

Thereupon John Graves, vicar of Clapham in England, was sent out by the S. P. G. to fill Checkley's place. He labored at St. John's for twenty years, until his refusal to omit the prayers for the King led to the same result as with Fayerweather at Kingstown. Feeling against Graves was so strong that his attempts to resume his parish after the Revolution came to naught.

As we look back over the colonial period, it becomes clear what a vital part the S. P. G. played in the Church of England life in Rhode Island, as well as in the Colonies generally. Over the years, the S. P. G. grants in aid toward the salaries of its missionaries in Rhode Island totaled the then enormous sum of twenty thousand pounds. St. John's, Providence, alone received about four thousand pounds, equivalent, at the present value of the dollar, to \$200,000. This "Venerable Society," which in 1951 celebrated its two hundred and fiftieth anniversary, thus nourished the work here, not only with money, but with men of high calibre, who were recruited partly in England and partly in the Colonies.

II

If the Revolutionary War was a heavy blow to the Church of England folk in most of the Colonies, in Rhode Island it was a disaster. St. Michael's, Bristol was in ashes. St. Paul's, Narragansett, was closed, as was St. John's, Providence. The congregation of Trinity, Newport, was much reduced and greatly divided. A Six-Principle Baptist minister occupied the building for several years.

However, the clouds slowly began to lift. St. Michael's, Bristol, was rebuilt and John Usher, a son of the pre-Revolutionary rector, officiated with acceptance as a lay reader. In 1793 he was ordained by Bishop Seabury of Connecticut, who had been invited by clergy and laity to be Bishop likewise in Rhode Island. St. Paul's, Narragansett, had intermittent rectorships. Trinity, Newport, and St. John's, Providence, came to good fortune with outstanding rectors.

It was William Smith, who had officiated for three years at Narragansett before going to Newport, and Moses Badger, for some years rector of St. John's, who launched the Diocese of Rhode Island on its career. On November 18, 1790, these two clergymen, with five laymen,

met at Newport, and, after verifying the lay credentials, proceeded to organize the first Diocesan Convention. The lay delegates were John Handy and Robert M. Auchmuty of Newport, Jeremiah F. Jenkins and John Mumford of Providence, and John Usher of Bristol. Moses Badger was elected President of the Convention and Robert Auchmuty of Newport the Secretary. The two clergymen and John Usher were duly chosen to be the Standing Committee, or the governing body, in the absence of a bishop, of the new diocese. Further, the Convention agreed to accept and follow the Canons of the General Church, as adopted by the General Convention held in Philadelphia between September 29 and October 26, 1789, as well as the Prayer Book then and there revised. It also voted that "the Church of this State be immediately united under a Bishop," and that "the Right Rev'd Father in God, Samuel Seabury D. D., Bishop of Connecticut, be and is hereby declared Bishop of the Church of this State." Seabury accepted this additional duty and was present at the Conventions of 1793 and 1795, ordaining at that of 1793 John Usher of Bristol to the priesthood. At the Convention of 1792 the Bishop and Convention delegates from Connecticut were formally requested also to represent Rhode Island at the General Convention of that year in New York. Sending a delegation to such a distance from feeble Rhode Island seemed impossible!

After Seabury's death in 1796, Rhode Island looked to Massachusetts for Episcopal supervision. The Right Reverend Edward Bass, who was Bishop there, as well as rector of St. Paul's, Newburyport, was requested by the Convention of 1798 to be Bishop also in Rhode Island. Bishop Bass accepted, but exercised little jurisdiction, attending but one Convention in five years. His successor in Massachusetts, Samuel Parker, died too soon after his consecration in 1804 to become legally attached to Rhode Island. In fact, Convention did not meet between 1802 and 1806.

In this last year new faces, at least among the clergy, appeared at Convention. An old face was that of the Reverend Theodore Dehon of Newport, who in eight years had reunited Trinity Parish and brought it again to pre-Revolutionary prosperity. New was that of the Reverend Alexander Viets Griswold, rector for two years at Bristol, and destined a few years later to be Bishop of the Eastern Diocese, which included all New England outside of the strong Diocese of Connecticut. New also was Nathan Bourne Crocker, who was to be rector of St. John's, Providence, for two generations to come. Its important business was to elect Benjamin Moore, assistant bishop of New York, to be Bishop also in Rhode Island. This invitation Bishop Moore declined.

Thus the quest for a bishop went on for another five years, until the delegates from the four States of Massachusetts, Rhode Island, Vermont and New Hampshire united to form an "Eastern Diocese." In the meantime the Church in Rhode Island progressed steadily. Trinity, Newport, continued to flourish under Dehon, and even had for several years an assistant minister, the Reverend John Ward. St. Michael's, Bristol, had big congregations and had to be enlarged, although the number of communicants rose only from twenty-five to forty in seven years. The

conditions which there led three times in twenty years to great revivals, with a hundred conversions and confirmations at each date, had not yet matured. St. John's, Providence, grew in like fashion. The old wooden church was torn down to make way for a new one of stone, which, with additions and renovations, forms the present Cathedral of St. John. Nevertheless, congregations continued far to outnumber listed communicants. By 1811 the number of these last in the whole State was not more than two hundred, many of them not yet confirmed.

While the legal machinery for establishing the Eastern Diocese by the formal consent of its constituent parts was in process, the clergy concerned and some of the laity began to look for a man suited to the office of bishop of such a See. The office called for a man of physical, mental and spiritual vigor, young and hardy enough to run a parish as well as so far-flung a Diocese. Travel was slow and difficult, and no special funds for the support of a bishop existed.

Small wonder, then, that Dr. Gardiner of Trinity Church, Boston, felt unable, when approached, to consider the office. Theodore Dehon of Newport was likewise unwilling. Evidently his heart was already set on the South, whither, shortly after the election, he went as rector of St. John's, Charleston, South Carolina. He became bishop of that State almost immediately thereafter, but died in 1817, at the age of only forty-one.

So difficult seemed the search that even Dudley Atkins Tyng, a lawyer of Newburyport, Massachusetts, was asked by several of the clergy of that diocese to take Orders with the idea of later consecration to the episcopate. Judge Tyng, however, declined. Thus the finger of destiny slowly pointed to Griswold of Bristol. He was only forty-four, vigorous, eloquent, and of good repute in both Connecticut and Rhode Island, his two fields of labor. So it came to pass that, when Griswold arrived as a delegate to the initial Convention of the New Eastern Diocese in 1810, he suddenly discovered that he was the informal choice of practically all present. He protested his inability and unworthiness, but was elected almost unanimously. After pondering the matter all summer he decided to accept.

The nearest possible date for Consecration was at the General Convention to be held on May 21, 1811, in New Haven, when it was hoped that the necessary three bishops would be present. Such, however, was not the case. Only William White of Pennsylvania, Presiding Bishop by virtue of seniority, and Abraham Jarvis of Connecticut were on hand. Therefore, the consecration was adjourned to New York City, where Bishop Provoost, crippled by a paralytic stroke, was able to assist in the laying on of hands. There, on May 29, 1811, John Henry Hobart and Alexander Viets Griswold were consecrated the eleventh and twelfth bishops in America of the Apostolic Succession. In his Autobiography circulated much later, Griswold expresses his surprise that a younger man chosen only to be assistant bishop in New York, should thus be made senior in succession to an older man elected to be diocesan bishop. Griswold accepts it as a rebuke of his own "proud heart," and assumes

that White did so intentionally, desiring Hobart, in due time, to be his successor in the Presiding Bishopric. It may well be that White estimated the brilliant New Yorker more highly than the relatively obscure presbyter from Bristol, Rhode Island. If such was White's intention, rather than accident, history ruled otherwise. Hobart wore himself out by the age of fifty-five. In nineteen years he had transformed the Diocese of New York from a small cluster of parishes fairly close to the City into a vigorous and far-flung unit. When, six years after Hobart's death, White finally passed to his reward, at the age of eighty-eight, Griswold, then seventy, became his successor by seniority in the Presiding Bishop's office.

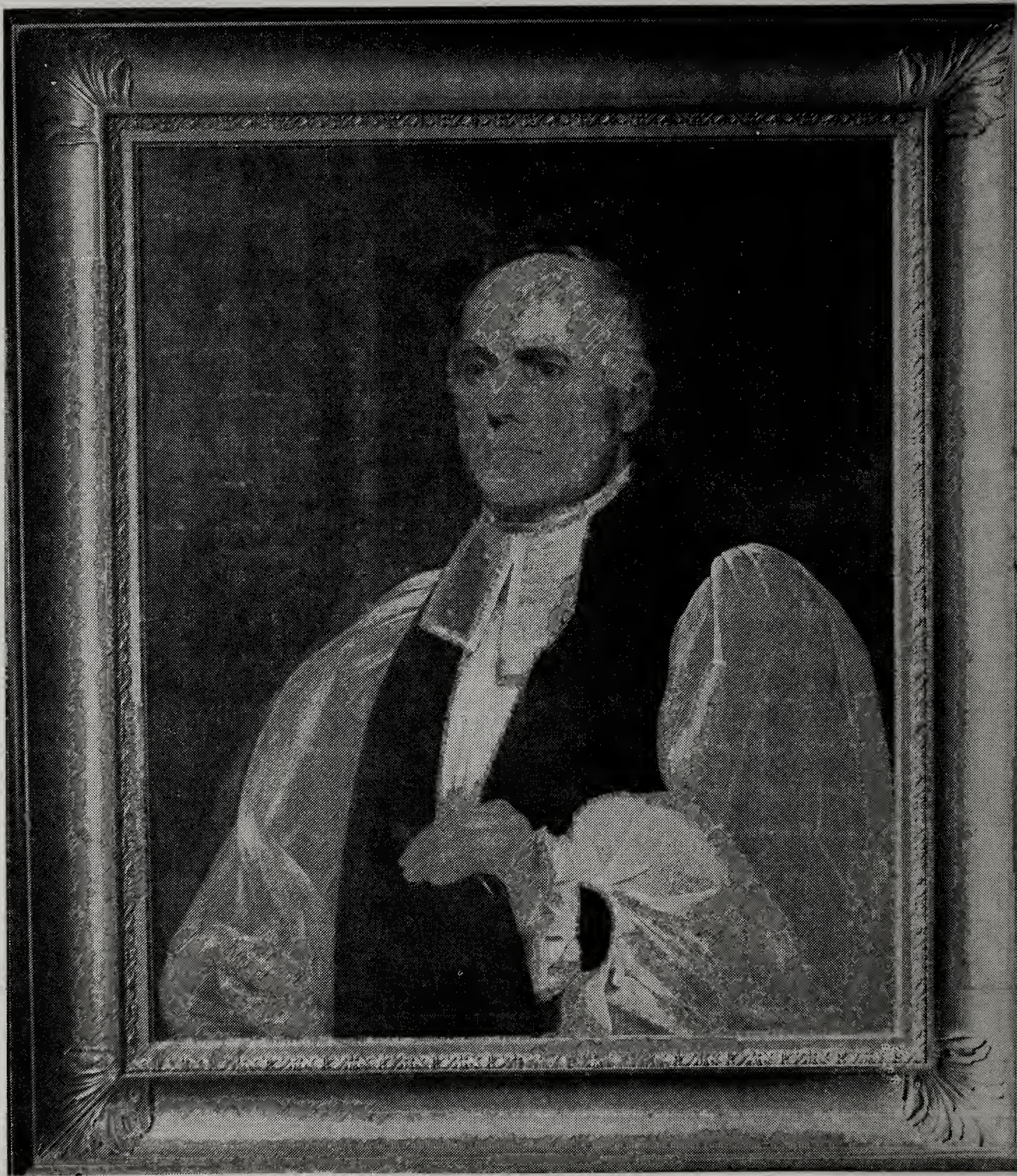
When on May 29, 1811, Alexander Viets Griswold became the first bishop resident in Rhode Island, the Episcopal Church there, in its four parishes, probably had no more than 200 communicants, with, possibly, a thousand attendants out of 60,000 people in the State. Roman Catholics, with the exception of a few settlers from France in Newport and Bristol, did not exist. The Baptists were the strong Protestant denomination. Even they, however, did not number more than 5,000 members, with a total constituency of, possibly 15,000 to 20,000. For only the "converted" were baptized and thus made members. To this number of 5,000 members might be added a thousand more professing the Six-Principle and Seventh Day Baptist views. The Congregationalists at this time seem to have had about one thousand members, the earliest available statistics, those of 1833, listing 1,750. When we add a few hundred more of various religious persuasions, of whom the Quakers would be the most numerous, the total Church membership of Rhode Island in 1811 would be about 9,000. Assuming that adherents and occasional attendants would bring the Church constituency to 30,000 or so, we should still find half of Rhode Island in the "pagan" category. Freedom of religion for many, in 1811 as in 1636, meant freedom to have no religion at all, at least of a public nature. One hundred and forty years later the proportion of religious membership, as we shall see, had considerably increased among the non-Roman 45 per cent of the population. Nevertheless, Rhode Island still remains a missionary field, though less so than in the opening days of the episcopate of Bishop Griswold.

(*The quotations in this chapter have been taken from Field, *State of Rhode Island and Providence Plantations*, Vol. II, pp. 150 to 168, and from the *Diocesan Journals of 1790 to 1811*).

CHAPTER II.

**The Episcopate of
Alexander Viets Griswold**

1811 - 1843



The Right Reverend Alexander Viets Griswold

I

Alexander Viets Griswold was born April 22, 1766, in Simsbury, Connecticut, the son of "Squire" Griswold, who owned some 500 acres on the Farmington River. The Griswolds had been one of the earliest Massachusetts families to migrate to the Connecticut Valley area. The future Bishop was named Alexander Viets, after his mother's grandfather, an immigrant physician from Germany. His mother's brother was the Reverend Roger Viets, who, encountering the Episcopal Church at Yale, became a Churchman and won over his stern Presbyterian father to his new faith. Roger Viets was to play an important part in his nephew's life.

The comparative prosperity of the Griswold and Viets families was ended by the outbreak of the Revolutionary War. As Churchmen, and as "neutrals", in that struggle, they suffered severely. Squire Griswold was forbidden to leave his farm and was overwhelmed with fines and levies. As a result, Alexander Griswold, a child prodigy in Latin, Greek, mathematics and science, had to give up his ambition to go to Yale. Roger Viets, however, invited him to come and work and study at his farm, with the idea of entering as a Senior, and becoming eventually a college teacher.

In 1785, when Alexander was nineteen, a crisis occurred in the affairs of both uncle and nephew. Roger Viets was called to a parish in Nova Scotia, where S. P. G. grants, no longer available in the new Republic, would enable him to resume the full work of the Ministry. Young Griswold was to go with him, but his engagement to a neighbor's daughter, named Elizabeth Mitchelson, posed a difficult problem. As the future Bishop expressed it in his Autobiography: "Separation to us was a painful thought. Yet we were too young to be married, as I was but a little past nineteen, and she more than two years younger than myself. Nevertheless it was finally agreed that I should wholly relinquish my purpose of entering college, that we should be married, and that both should accompany my uncle's family to Digby, the place of his expected settlement in Nova Scotia. Our marriage accordingly took place the latter part of the year 1785.

"In 1786, my uncle visited and passed the summer in his new parish, returning in the autumn to Connecticut. In the meantime, my wife's parents had made inquiries concerning Digby and its climate; the result of which was such unfavorable views of the country that they were unwilling their daughter should go thither. I finally yielded to their feelings.

"Thus, a second time, was frustrated my plan of life. My early marriage, however imprudent in itself it may seem, was undoubtedly in the hands of Providence, the occasion of preventing my settlement in

a foreign and unpleasant land . . . I view the circumstance just recorded as a happy event, and desire to be duly thankful that my removal was prevented.”**

The immediate result of this decision for the young couple was a decade of poverty and hard labor on their little farm, until Alexander Griswold's thoughts of the Ministry had become settled and his private preparation for it completed. In the meantime he had read widely in the law and also seriously considered becoming a business man. As he put it, (Memoir p.58):

“I had some serious thoughts of devoting my efforts to the acquisition of wealth; not doubting that, with my habits of economy and patient industry, I should probably succeed. These thoughts, however, held my mind for but a short period. The cultivation of literature was, in truth, what I most desired.”

“During these years of indecision, however, reading was not neglected; nor was I uninterested, or wholly unoccupied, in the affairs of religion and the Church. I became a communicant at the age of twenty, and was confirmed, with many others, on the occasion of Bishop Seabury's first visit to our parish. In the affairs of this parish, I was much consulted, and not a little engaged.”

By dint of hard study, often by the light of the hearth after wife and children had gone to bed, Alexander Griswold felt ready, at twenty-eight, to offer himself as a candidate for Holy Orders. The Connecticut diocesan Convention of 1794 accepted him as such, and he became forthwith a licensed preacher. Within a year and a half he was ordained to the priesthood. This ordination was Bishop Seabury's last, just as Griswold's confirmation had been one of the bishop's first. The new priest received calls to three different parishes, but finally chose the poorest, the cure of Plymouth, Harwinton and Litchfield. “I accepted this last, partly because it was nearer the place where my family still resided, and where I had some property, which required my care; partly because I could, with greater propriety, resign that station, should circumstances ever render my removal expedient. The three parishes, embraced within this station, formed nearly an equilateral triangle, each being about eight miles distant from the others. The country between them was very hilly; and the roads, especially in the winter and spring, very bad. The duties, too, were very laborious. Visiting the people, attending funerals, and preaching lectures (at week-day cottage meetings), besides my Sunday services, kept me constantly on horseback. Carriages in that region were than scarce thought of; and the small wagon, since so common in New England, had not then come into use.”

**Quoted from “Memoir of Bishop Griswold” by J. S. Stone. p.50-51.

In these parishes Griswold labored for ten years at a salary of \$300 a year, eking out his income by teaching District School in the winter, tutoring boys for college, and hiring out as a farm hand at 75 cents a day in the summer. Reportedly he often did the work of two men. Of these years he writes:

“No years of my life have been more happy than the ten which I passed in those three parishes. The people were mostly religious, and all comparatively free from vice. To me and mine they were exceedingly kind. With no one had I ever any manner of contention, or unkind dispute; nor did I learn that any one was ever opposed to me. My parishes all gradually increased. And when I left them, I had about 220 communicants, the greater part of whom had come to the Lord’s table under my ministry.”

A vacation and sight-seeing trip was to be the cause of a momentous change. “In 1803, I was induced, in compliance with a pressing invitation, and in company with a friend, to visit Bristol, Rhode Island. I passed a fortnight there, preached two Sundays, and—the parish being vacant—was pressingly requested to take charge of it. But the prospect of increased usefulness, or of any other advantage, did not appear to be such as to justify the change, or to render my removal from my Litchfield parishes expedient. I therefore declined the offer. My desire, and indeed my intention, had been to remove further to the south. The State of Pennsylvania was my choice. I was well aware that, when the infirmities of age should come upon me, I should not be able to endure the labors incident to the station which I then held. I felt able, however, to continue them a little longer.”

To resume: “I supposed I should hear no more from Bristol. But, about the middle of the following winter, to my surprise, one of their most respectable parishioners, Mr. William Pearse, a Warden of the church appeared at my house with still more pressing solicitations that I would take charge of that destitute parish; urging many reasons why it was my duty to consent to the change. This affected me very seriously, and there seemed to be in it a call of Divine Providence. In May, 1804, one year after my first visit there, I was in Bristol with my family.” The physical agent in the removal was John De Wolf of Bristol, known because of his Arctic voyages, as “Northwest John”. He sailed a schooner down Long Island Sound and up the Connecticut River to Hartford and transported the new rector, with his family and possessions, to their new home.

Unlike Litchfield County, Bristol was not a “godly” place. St. Michael’s had only 25 communicants, but the salary was double that of his previous cure, \$600 in place of \$300. This sum came entirely from an endowment. When later, with increasing prices and a still increasing family, living costs rose, the Rector suggested to his Vestry that more could be done parochially for his support. The suggestion was ignored, and Griswold

never renewed it, toiling the harder at school teaching and gardening, and paying every bill punctually, no matter what the immediate deprivation.

In the first seven years of the Griswold rectorship, the Church had been lengthened by 24 feet to accommodate greatly increased congregations, but actual communicants had grown from 25 to only 40. In 1812, when the new bishop was absent on Episcopal visitations in other parts of New England, a great religious revival took place in Bristol. John P. K. Kenshaw, thirty years later Griswold's successor as Bishop of Rhode Island, then but a young theological student in the Bishop's house, describes the revival in a letter to him, in the language of the conversionistic Evangelicalism which was then becoming active in the Episcopal Church. (Memoir p.182).

"Since your departure the eagerness of your people in the good cause has apparently increased. There have been some new cases of awakening; some, who were slightly impressed, are now mourning in bitterness for their sins; and some, who were lately 'heavy laden' with the burden of guilt, have entered into the promised 'rest' and are rejoicing in the love of God At our last meeting a great number were present, ten or twelve of whom were dissolved in tears and crying for mercy. I have no doubt that the work of God is extending and increasing both in power and in purity. Nothing like fanaticism has been manifested among our people; but an earnest hungering and thirsting for the bread and the waters of life eternal. I cannot express my own impatience and the anxiety of the people for your return. I fear much, lest the good work should be checked among us for want of an experienced pastor to encourage and promote it. At a time like the present, when God is shedding forth His Spirit, opening the eyes of the blind, and extorting from the hearts of many the cry of the awakened jailer ('What shall I do to be saved'), I most sensibly feel my weakness and insufficiency for the work to which I am called The revival has just commenced among other denominations of Christians, and they are extremely active. I fear they are using means to draw some from our congregation; and on that account your presence is more particularly needed."

When the Bishop returned in the autumn of 1812 to Bristol, he found that the fruits of the revival commenced at St. Michael's and spreading to other denominations, were not lost to the Church of their origin. He baptized 44 adults and confirmed about a hundred, the Methodists reaping an equal harvest. The communicant list of St. Michael's rose from 40 in 1811 to 148 in 1813. How did it happen that Griswold's first seven years in Bristol were, from the point of baptisms and confirmations, so relatively unfruitful, while the next two years saw the communicant list nearly quadrupled? The answer would seem to be a change in the man himself. He had come to Bristol with a whole collection of sermons that went very well in Connecticut. Their strong assertion of Episcopalianism rejoiced the hearts of Churchmen smarting under Congregational arrogance. In Bristol, however, many of the non-Episcopalians who crowded to his services took offence. Though Griswold

burned up his old sermons and preached differently, yet even then the magic change did not really come until after his consecration. Dr. Crocker of St. John's wrote later that it was at this period that Griswold seemed to become a different man, preaching Christ crucified with a new fervor and really melting men's hearts. The outward results in Bristol were the astounding number of adult baptisms and confirmations just mentioned. The thirty years' work of the Bishop of almost all New England thus began with a wonderful spiritual response in his own local pastorate.

II

THE EASTERN DIOCESE

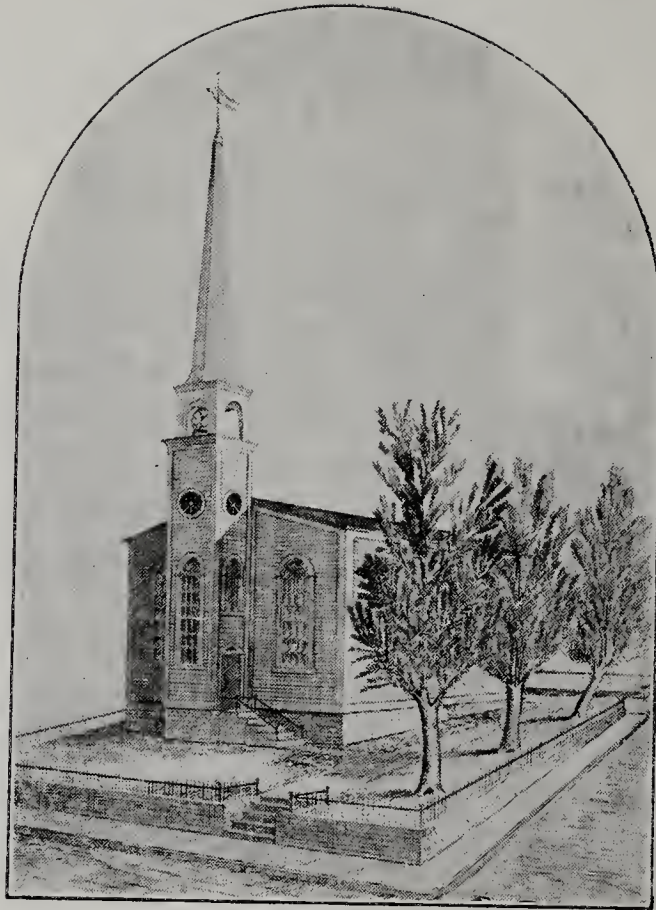
The Eastern Diocese began its course with nineteen clergymen, four of them non-parochial. Of the fifteen active ones, Massachusetts had eight. Vermont had but one active priest, Abraham Bronson of Zion Church, Manchester. Maine had none, while New Hampshire possessed but three. Rhode Island had only three clergy, the Bishop at St. Michael's, Bristol; Nathan B. Crocker at St. John's, Providence; and Salmon Wheaton at Trinity Church, Newport. St. Paul's, Wickford, was to remain practically leaderless for some years to come.

In the course of thirty-one years, Bishop Griswold ordained for the various parishes of the Eastern Diocese no less than 204 men to the diaconate or priesthood, or to both. These 204 included ten future bishops, two of them, J. P. K. Henshaw and Thomas M. Clark, being Bishop Griswold's next successors in the Rhode Island Episcopate.

In the same period, he confirmed 11,299 persons, of whom, as nearly as is traceable from imperfect records, 2,314 were from Rhode Island. The largest number confirmed was 1,212 in 1811, the first year of his Episcopate, and the next largest, in his last year (1841-1842), was 1,061, of which Rhode Island contributed 315.

The Eastern Diocese, though Bishop Griswold thought of it as an entity, was bound by its very nature ultimately to dissolve. For Church life tended to center around the Conventions of the various State dioceses rather than around that of the larger unit. In 1832 Vermont elected John Henry Hopkins as its Bishop. New Hampshire and Maine proclaimed their readiness to go their own way, but elected no bishop until after Griswold's death. Only Massachusetts, his later place of residence, and Rhode Island, remained fully in the Eastern Diocese until the end.

The few feeble and scattered parishes of 1811 had by 1842 become a hundred, distributed into five fully organized dioceses and ready to support four active bishops. In 1842 Manton Eastburn was chosen assistant bishop in Massachusetts and succeeded Griswold there shortly



OLD ST. JOHN'S
PROVIDENCE

thereafter. In 1844 Carlton Chase became bishop of New Hampshire. Maine was obliged to wait until 1847, when George Burgess, born in Rhode Island, became Diocesan.

This great development Griswold guided first from his parish in Bristol, and from 1829 to 1835 from St. Peter's, Salem. In this last year, when the annual income of the Episcopal endowment fund had risen to \$900, he gave up parish work, at the age of seventy, and devoted his time to the increasing burdens of his episcopal office. Added to these were the duties of the Presiding Bishop of the Church, from 1836 on. In this capacity Griswold was chief consecrator for six out of eight new bishops.

One special concern of Bishop Griswold was theological education. He was vitally interested in the development of the General Theological Seminary in New York. This school, however, was rather distant, at that time, from the territory of the Eastern Diocese. Men who went there from New England were likely to be captured by parishes near New York. So, early in his Episcopate, he had various students, including his son Viets, preparing for the ministry in his own house. Later he promoted the plan to have a small Seminary in Boston. John Henry Hopkins, an old-time high Churchman, became assistant at Trinity Church, Boston, in order to head such an institution. His selection as Bishop of Vermont in 1832, however, put an end to the project. It was to be more than a generation before John Seely Stone, Griswold's biographer, became first Dean of the Episcopal Theological School in Cambridge. From that School until the present day have come many of the leading bishops and presbyters of the Church. From 1900 on, a quarter to a third of the clergy of the Diocese of Rhode Island have been from that School, where the modern approach to the study of the Bible first began in our Church.

III

Fittingly, the remarkable growth of the Episcopal Church in Rhode Island began with the revival in Bristol described above. The first statistical report of the Rhode Island Diocese was not made, however, until 1813, when 148 of the 312 communicants listed were from St. Michael's, Bristol, 105 from Trinity, Newport, and 59 from St. John's, Providence. St. Paul's, Wickford, had neither parochial report nor parochial representation. A diocesan Committee was therefore appointed to bring a divided and discontented congregation back into the fold. The attempt was successful, though St. Paul's remained very small for many years. As late as 1835, it reported only 24 communicants.

The ups and downs of St. Michael's Parish in Bristol, both during and after Bishop Griswold's rectorship, illustrate the varying fortunes from decade to decade of both the new and the old parishes. Thus in 1823 the

Bishop reported 25 baptisms, but no confirmations. Communicants were about 300, including some removed from town. "The congregation is but little, if at all, diminished. Piety and zeal appear to be increasing," said the Bishop in his Convention report. In 1827, the number had fallen to 170. A disastrous depression (in which the Bishop lost nearly all his savings) had hit the town.

St. Paul's, Wickford, as already noted, grew but slowly. The annual reports of its rectors, when there was one, breathed alternately hope and pessimism. After 1835, however, the parish revived considerably. The 24 communicants of that date became 58 in 1842, only to level off again for many years.

Trinity Church, Newport, during this period, had a somewhat more even course of growth than did Bristol and Wickford. The rectorship of Salmon Wheaton, from 1810 to 1839, coincided largely with an increase of communicants from 115 in 1813 to 200 in 1842. In 1818, in imitation of the Sunday Schools started long before by Samuel Slater for his juvenile operatives in Pawtucket, Trinity's Sunday School came into being, "consisting of a male and female branch wholly confined to children of the poor. It is flourishing, consisting of about 90. Many have made progress in learning and in principles of Religion." Bishop Griswold, as of 1818 also, reported a flourishing school in Bristol. With these two schools, and the one in St. Paul's, Pawtucket, a new era in Church life in Rhode Island began. The 90 scholars of 1818 at Newport became 200 by 1842. In Bristol the 112 of 1828, when definite figures were first reported, became 280 in 1842. And so throughout the Diocese. Later recession in proportionate numbers can be ascribed, in part, to the rise of public schools and to the increasing restrictions on child labor in industry, the two making week-day schooling possible for the children of the poor.

St. John's, Providence, at this period and much later, enjoyed the fruitful rectorship of Nathan Bourne Crocker, who early in his ministry became a pronounced Evangelical. Sunday Schools ere long became the glory of St. John's. Crocker's missionary interest, likewise, made St. John's an early supporter both of foreign and domestic missions, and a mother of new diocesan parishes. Grace Church, Providence, was a child of St. John's; Crocker was its sponsor for admission to Convention in 1829. Grace Church, in turn, begat St. Stephen's, which, after a time, erected a church on Benefit Street near Transit. When, later, this flourishing parish built the present church in the horse-and-carriage neighborhood around Brown University, the Church of the Saviour arose. About 1915, this last parish united with little Calvary on the East Side to form the present St. Martin's. A colored congregation succeeded to the name and building, remaining there some fifteen years.

Long before these new developments, Crocker and St. John's had taken an active interest in establishing the Episcopal Church in the mill village of Pawtucket, which grew up around the fifty foot waterfall where, in 1790, Samuel Slater had built the first successful cotton mill in America. In the summer and autumn of 1815, Crocker, assisted by carriage loads

of his parishioners, conducted afternoon Church services there in a Baptist Church, and later in a schoolhouse. In 1816 the Reverend John Blake organized an active parish. Samuel Slater was one of the first three communicants and for a long time a Warden. His daughter Esther began the large endowment fund which St. Paul's now enjoys. In 1842 St. Paul's had 185 communicants and 180 Sunday scholars. The forty-nine years' rectorship of another Evangelical, George Taft, begun in 1820, was as memorable and missionary-minded as that of Crocker in Providence. Blake, however, had built the original wooden church in 1817, the cost, nearly \$12,000, being met by the sale of pews. In 1901, in the rectorship of the Reverend Marion Law, the present stone church was erected, and later the Parish House. St. Paul's, with nearly 2,000 communicants, was in 1950, one of the five largest Episcopal parishes in New England and one of the twenty-five largest in the country. The Kingdom of Heaven is as a mustard seed.

St. Paul's, like St. John's, Providence, was also a Mother of Churches. St. James', Woonsocket (1832), Christ Church, Lonsdale (1834), and Emmanuel Church, Manville (1835) all got people and encouragement from George Taft. In one of his annual reports to Convention he remarks that bad times in Pawtucket had made for the founding of three churches elsewhere, namely, the three just mentioned.

St. James', Woonsocket, was located near another steep waterfall, the "Thundermist", as Woonsocket means in the Indian tongue. Its success was immediate, with the result that Methodists and Baptists quickly followed the Episcopalians into the town.

Of these beginnings, the Reverend Joseph Brown gives a vivid description in his 1833 report. "In May 1833, a new and beautiful edifice was completed. On the 16th of the same month it was consecrated by the Right Reverend A. V. Griswold. Its dimensions are 41 feet by 61—containing 58 pews. These were immediately sold, and let, and many more are wanted. There are about 20 communicants. There have been 6 baptisms—4 confirmed—11 marriages—18 funerals." A year later Mr. Brown reports: "On Sunday there are usually three services; a prayer meeting on Monday evening; a lecture on Wednesday evening; and the Monthly Concert. On Sunday the services are generously attended. Seriousness and solemnity are visible in the congregation, but we are led to hope that the time is not far distant when many will embrace the hope of everlasting life, and openly confess their Lord and Redeemer. Many who looked at the planting of this Church as a wild scheme, and ridiculed the idea of its success, have looked with astonishment at its rapid growth, and have now become deeply interested in her affairs. The sweet spot upon the banks of the Blackstone, where now stands this lovely retreat for the worshippers of God, about two years ago was covered with forest trees. God has given us His blessing; and now, from Sabbath to Sabbath, this sacred temple, half hidden among the lofty evergreens, is the resort of the weary, way-worn pilgrim, to gain refreshment from the bread of life, and mingle in the prayers and songs of Zion." In 1842, after two

changes in the rectorship, communicants numbered 72 and Sunday School pupils 174.

Christ Church, Lonsdale, was likewise planted and watered by another Evangelical, the Reverend James W. Cooke, who reported this to Convention in 1835: "I commenced my labors here about the first of October. For several months previous, with the exception of a few weeks, the Reverend Mr. Taft of Pawtucket had officiated once a Sunday, besides attending to the duties of his own parish; and to him, under God, the church is much indebted. . . . A year since, the people almost universally, were unacquainted with the services of the Church, and deep-rooted prejudices were entertained against them. . . . Many of these prejudices have subsided. . . . On commencing my labors, I reorganized the Sunday School which had been given up. It now numbers 95 scholars and 14 teachers. At first, but one pious individual could be found to engage as a teacher. There are now ten, most of whom have become pious since the commencement of the year. . . . In a spiritual point of view the parish has been much blessed. The first instance of seriousness occurred in the Sunday School. About the close of last year I observed one of the scholars weeping. . . . On inquiring the cause, she told me it was in view of her sins. . . . The individual just alluded to, after the lapse of many weeks, was at last brought to realize a Saviour's love and continues to give bright evidence of a growing Christian. Soon a member of the congregation was brought to feel the power of God; and then another, and another, until at last we have a little band whom we trust will be numbered among the redeemed of the Lord.

"Until within a few weeks, the services have been held in the School House of the village. By the liberality of the Lonsdale Company a convenient room has been prepared in one of the factory buildings, furnished with a plain desk and altar, and sufficiently large to accommodate comfortably four hundred persons. Since the occupation of this room, the congregation has rapidly increased. And an offer has also been made by the same company to contribute one third of the cost of a suitable church edifice. We trust that another third can be raised in the parish; and to the friends of the Church, generally, we shall look with confidence to lend us a helping hand."

Suffice to say, Christ Church obtained its building, and by 1842 had 79 communicants and 196 Sunday School pupils. For a century this parish has been the big mill village parish of the Diocese, although it is steadily assuming more and more of a suburban character. In 1950 it had 717 communicants and 180 Church School pupils, this last figure being only a third of numbers reported in 1900.

Although St. James', Woonsocket, and Christ Church, Lonsdale, have now become large parishes, Emmanuel Church, Manville, has waxed and waned in a much smaller compass. In 1834 Mr. Mann, the Quaker mill owner, after whom the village was named, weary of itinerant evangelists, asked Bishop Griswold to establish a "sober" variety of religion in his town. The Bishop complied by sending the Reverend Ephraim Munroe.

The beginnings were smaller than in the other Blackstone Valley towns, except in the Sunday School. Supported generously by the local mills and two leading families of the village, Emmanuel Church became in seventy-five years a relatively important parish. Today neither the mills nor the leading families are in evidence, while the population of the town has become ninety percent French-Canadian and Ukrainian. One of the three Ukrainian Orthodox Churches of the State is located in the village and the only Russian Orthodox Church in Rhode Island is on neighboring Cumberland Hill. The fifty odd communicants of the present day about equal those of a century ago, while Sunday School children now number only a handful instead of the 100 of yore. By electing a neighboring rector as its own, Emmanuel Church remains still, technically, an independent parish. Some turn of circumstance, a large legacy due in another generation, some shift of population, may yet bring back better days. The parish has a beautiful colonial church and an excellent rectory.

St. John's, Providence, and St. Paul's, Pawtucket, were, however, not the only centers of missionary enterprise in the Griswold period. New parishes proliferated from all of the original colonial churches.

Thus, in 1828, John Bristed, a scholar and author, began services as a lay reader from Bristol in Cole's Hall, Warren. The next year St. Mark's, Warren, was formally admitted to Convention. After Bristed succeeded the Bishop as rector in Bristol, the Reverend George Hathaway began a long and fruitful ministry in Warren. The fine colonial church of the present day was erected without overmuch debt or difficulty. St. Mark's became ere long one of the important parishes of Rhode Island in numbers, affluence and energy in Christian education. In 1835, six years after its beginning, it had 112 communicants, a large number for those days, and, in 1842, 152, with 150 in the Sunday School. The progressive industrialization of the State, with its influx of British immigrants, was being reflected in church growth even in this old seaside town. Today Warren is largely Roman Catholic, but St. Mark's still has 300 communicants and a considerable endowment.

St. Michael's, Bristol, as well as Trinity, Newport, imparted their aid and blessing to a new parish in North Portsmouth, St. Paul's, formally organized in 1834. St. Paul's, with the somewhat later St. Mary's and the chapel of the Holy Cross in South Portsmouth, represents the only successful and permanent settlement of the Church in old rural Rhode Island. St. Mary's, because of its proximity to Newport, has since then become much the larger parish of the two.

Trinity, Newport, also aided in other extensions of the work in its vicinity. Thus Zion Church, Newport, now St. George's, was received by Convention in 1833. At this time Salmon Wheaton at Trinity reports transferring twenty families and thirty communicants to the new parish and losing nothing thereby in numbers. Newport was growing.

Another parish, likewise blessed by Trinity, was St. Matthew's, Jamestown, admitted to Convention in 1837. St. Matthew's was to remain small for many years. It had only four communicants in 1842 and only fourteen

ten years later. Its later prosperity has been due to summer visitors, who furnished much of the income, and later still, to an influx of permanent residents following the suburban tide.

St. Paul's, Wickford, had likewise its outward extensions. Besides the transient missions at Tower Hill and Kingston, its influence and constituency reached out into Wakefield, Westerly and East Greenwich. These now flourishing churches may be regarded as daughters of the old Narragansett parish. Their beginnings, however, were small. St. Luke's, East Greenwich, had 41 communicants in 1835, the year following its reception into Convention, only 32 in 1842, but 60 ten years later. Industry by then had begun to hum along the banks of its little, swift-flowing river. The same was true in the Wakefield area where the first woolen mill in the State had been founded in near-by Peace Dale as early as 1807. The Church of the Ascension in Wakefield, organized in 1839, had only nine communicants in 1842, but, with the absorption of many members of the neighboring Tower Hill parish, these nine by 1852 had become forty-two. At this date St. Paul's, Wickford, had only fifty-six. This same proportion has lasted ever since. In 1950 Wakefield had 359 communicants and Wickford 430. Christ Church, Westerly, from its beginnings in 1834, has, however, been the largest parish in this area, now numbering over 1,000 communicants. Several of its rectors have gone to eminence elsewhere in the Church.

Such was the growth in parishes and church membership in the thirty-one years of Bishop Griswold. The four parishes of 1813 had become nineteen, seventeen of which are still flourishing. The 312 communicants of 1813 had become, in 1842, 1,977, nearly a sevenfold growth. In 1835 there were only 780 Sunday School scholars. Seven years later the number was 2,428. Such a rapid growth in Sunday School population never occurred again.

The thirty years of Bishop Griswold were the era of the old-time Evangelicalism. As we have seen in sundry quotations from the annual reports of various rectors, conversion and rest in the Lord, preceded by feelings of guilt and fear, were the staple of religious experience. Respectability and mere morality were not enough. Fervor and conscious conversion were the marks of the redeemed in Zion.

The other type of churchmanship, that of the old-time "high and dry", was never prominent in Rhode Island, though dominant in most other dioceses. This variety of Churchman laid emphasis on Apostolic Succession, Nicene Orthodoxy, and the Prayer Book only. No extemporaneous prayers, little ritual, no religious cooperation with Protestants, and bitter antagonism to Rome were characteristic features, and many Catholic practices of the present would have seemed to him like the abominations of the Book of Revelation. He was careful to celebrate Saints Days by reading Morning Prayer. The Evangelicals marked them with Bible lectures in the evening, when people would come.

Though the most flourishing period of Rhode Island Diocesan history is the period of Bishop Griswold and the old Evangelical theology, now past and gone, it must not be thought that the Bishop attempted to impose his type of Churchmanship on either Rhode Island or the Eastern Diocese. If he once rebuked a clergyman for putting a cross, candles and flowers on the "Lord's Table", it was for disregarding settled custom. The Bishop did not inflict himself on his clergy and expected a like forbearance toward congregations on their part.

In 1842 Bishop Griswold came to his last Convention in Rhode Island. By that time a diocesan Board of Education was in existence. For its support eight of the nineteen parishes were assessed a total of \$375. Also in active existence at this time was "Convocation", a voluntary association of some of the clergy for the promotion of diocesan missions. Each clerical member undertook to raise in his parish for such purposes a sum equal to one tenth of his salary. In 1842, it was reported that the sums expended in the previous year amounted to \$1,604.96. This amount was used to supplement the local salaries in the parishes of East Greenwich, Wickford, Wakefield, Portsmouth, Jamestown, and St. Stephen's, Providence, which had recently called Henry Waterman from Woonsocket. "Our hope is", we read, "that we shall, ere long, be relieved from any share in her (St. Stephen's) support, and be receiving back, by yearly and full installments, whatever may have been as yet appropriated." The faith and hope of the Missionary Convocation was fulfilled in the long ministry of Henry Waterman.

IV

What sort of a man was Bishop Griswold, who did so much to expand and deepen the life of the Church in New England?

Physically, he was six feet two, and of a rugged constitution, fortified, undoubtedly, by many years of work on a farm. This physical endowment enabled him to fight off several serious illnesses brought on, possibly by overwork and undue exposure to the weather. Thus, on occasion, when he arrived for a confirmation appointment in his horse and buggy, all wet from the rain, he would don his robes, without changing clothes, so as to begin on time. Once, when he had a confirmation date on a Sunday afternoon in East Greenwich from Bristol, a storm blew up. Nothing daunted, he lay on the bottom of the boat, while his steersman managed the dangerous passage across Narragansett Bay. When the Bishop arrived at the Church for his confirmation, he discovered that the congregation, in view of the storm, had not even bothered to assemble.

Although forthright and firm when occasion called for it, the Bishop was mild and somewhat shy in his manner. It was in his preaching and pastoral ministrations to his parish that he really poured out his heart.

Nor was Bishop Griswold one of the pulpit orators who were so plentiful in the heyday of the Evangelical movement, from 1820 to 1870. Nevertheless he was greatly effective in a quiet way. His son-in-law, Stephen H. Tyng, who studied under him for two years at Bristol, says, in his Autobiography, of the Bishop's preaching, that it was "quiet in manner, but it was earnest and peculiarly instructive. To me his whole style of ministry was perfectly new, and in the highest degree attractive and exemplary. No one whom I have ever seen has walked more truly and faithfully in the steps of his Heavenly Example." The cottage prayer meetings which the Bishop conducted here and there in his Bristol parish also made an indelible impression on this young theological student. He had been to many a prayer meeting while studying at Andover Academy, but had never dreamed that such a blessed source of grace could be found in the conservative Episcopal Church.

The intellectual gifts, which Griswold, in his youth, had hoped would lead to college teaching, were now channeled into the field of Biblical and theological study. Although the Bishop published no books, except a small volume of prayers and an Autobiography, he wrote sermons and Bible lectures by the thousand. His regular stint in Bristol, even after his election to the Eastern Diocese, was three sermons or lectures every week, written mostly after his large family had gone to bed. Yet his interest in the studies of his youth still remained, whenever an arduous day allowed it. Toward the end of his life the Bishop bought the only copy on sale in Boston of the astronomer Laplace's famous work on Celestial Mechanics.

The Bishop had many domestic sorrows, which he met with fortitude and faith. For ten of his twelve children died of tuberculosis, all but one after growing up. The wife of his youth died at forty-nine, after thirty-two years of wedlock. So it is not surprising that two years later, in 1829, he decided to leave Bristol and move to St. Peter's, Salem. Three years after his wife's death, he married again. The one child of this marriage, a boy, died of scarlet fever when only twelve.

Bishop Griswold passed away suddenly on February 13, 1843. He was knocking on the Boston door of his assistant bishop in Massachusetts, Manton Eastburn, when he collapsed and died. Thomas March Clark, whom he had ordained seven years before, and who, eleven years later, was to become bishop in Rhode Island, took charge of the funeral arrangements. Bishop Griswold, his second wife and their boy are buried in the churchyard of St. Paul's Church, Dedham. A brownstone tomb, on the right as you enter from the Route 1A highway, marks their final resting place.

When the Rhode Island Convention of 1843 came around, it immediately elected the Reverend John Prentiss Kewley Henshaw, rector of St. Peter's, Baltimore, as the Bishop of the Diocese. Grace Church, Providence, being conveniently vacant, it was arranged that the new bishop should be rector there. An additional stipend of \$400 was voted for his episcopal labors, this sum to be raised by assessment on the parishes. The

Convention also passed a series of resolution concerning its past Bishop, of which the following extracts are a part:

“Whereas it hath pleased Almighty God, in His wise Providence, to take out of this world *Alexander Viets Griswold*, for thirty-two years the Bishop of the Eastern Diocese, the late and senior Bishop of the Protestant Episcopal Church of the United States—Therefore,

Resolved, That while it becomes us to bow, with profound submission, to the sovereign will of that Being with whom are the issues of life, it does not less become us to entertain a lively sense of the bereavement which we have sustained by the death of our venerated Diocesan, who, with such gentle wisdom and such godly simplicity, so long presided over the counsels of the Protestant Episcopal Church of Rhode Island.

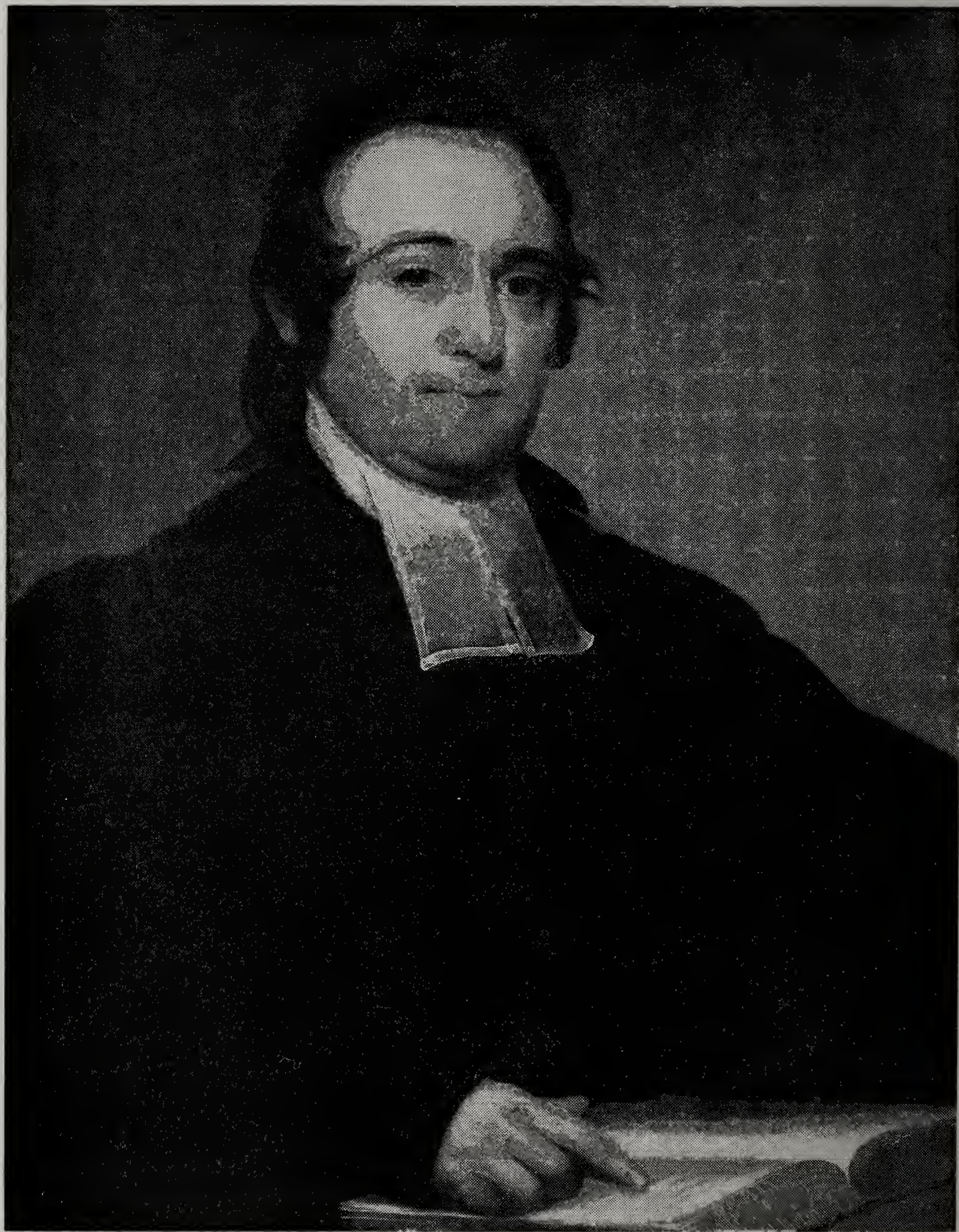
Resolved, That the prosperity of the Church within the limits of the Eastern Diocese, may be ascribed mainly to the gracious influences which the life and character of our venerated Diocesan shed abroad upon clergy and laity, and, through them, upon society at large;— to the scrupulous fidelity with which he performed all the duties of the Episcopal office;— to his extensive acquisitions in theological learning, consecrated as were those acquisitions to the highest service of God and man;— to the extraordinary ability with which he preached the Gospel of Jesus Christ— never erring, either through excess or defect, in his statements of scriptural truth—never severing faith from good works—never encouraging a treacherous hope—never leaving true penitence to suffer, without comforting assurances of pardon, the agonies of a wounded spirit;— and, above all, to the daily beauty of his Christian life;— to the quiet and unostentatious diligence, with which he did whatsoever his hand found to do; and to that earnest yet chastened piety which was the habitat of his soul.

Resolved, That we, the clergy and laity of the Diocese of Rhode Island, are not without special reasons for lamenting the departure from his life of our most excellent Diocesan, for here were passed most of the years allotted to his laborious and effective ministry; here his kind affections flowed out upon familiar and constant friends; and here he is freshly remembered by thousands who loved to catch from his lips, now sealed forever, the accents of everlasting life.”

CHAPTER III.

**The Episcopate of
John Prentiss Kewley Henshaw**

1843 - 1852



The Right Reverend John Prentiss Kewley Henshaw

John Prentiss Henshaw was born on June 13, 1792, in Middletown, Connecticut, not far from the birthplace of Bishop Griswold. He later added the third given name of Kewley in honor of the clergyman who converted him and baptized him into the Episcopal Church. Kewley was a former Roman Catholic, who later reverted to his old faith.

When John was still a young boy, his family moved to Middlebury, Vermont, where, at the then not unusual age of twelve, he entered the local college. Entrance requirements in those days were, mainly, some Latin, less Greek and Mathematics, and elementary English, these studies forming the staple also of the college course. After graduation young Henshaw entered business in Boston. There he found his religious awakening in the Episcopal Church and in the bosom of the Evangelical movement. Like Griswold's uncle, he succeeded in persuading his family to embrace his new religion.

After a short experience as lay reader and preacher in Vermont, Henshaw went to study theology at Bristol under Bishop Griswold and to conduct services when the Diocesan was absent on Episcopal visitations. He was active, as we have seen, in the Bristol religious revival in the summer of 1812. His wife was a Bristol girl. On June 13, 1813, on his twenty-first birthday, he was ordered deacon. Four years later he was called to the nearly defunct parish of St. Peter's, Baltimore, which, in the twenty-six years of his rectorship, became outstanding in the Church. He was a prominent candidate in several Episcopal elections, until on April 6, 1843, Rhode Island elected him Chief Pastor.

In his first Convention address in 1844, the new bishop continues the story in the following words: "Simultaneously with my election by your suffrages to the Bishopric of this Diocese, I was chosen by the Corporation of Grace Church, Providence, to be their rector; and on Thursday, August tenth, was instituted into the rectorship of the parish by the Rt. Rev. T. C. Brownell, D.D., L.L.D., at the request of the Standing Committee of the Diocese of Rhode Island. I preached the institution sermon, and administered the communion to the people of my new charge. The Bishops of the Dioceses of New York and Maryland, together with many of the clergy of this and other Dioceses, were present at these solemnities.

"My consecration to the Episcopate took place on the following day, August 11, in St. John's Church, Providence. Morning Prayer was read by the rector of said Church and the sermon preached by my former Diocesan, the Bishop of Maryland. In the absence of the Rt. Rev. Philander Chase, D.D., (presiding bishop) and at his request, the Rt. Rev. Dr. T. C. Brownell of Connecticut, acted as consecrator; Bishops B. T. Onderdonk of New York, J. H. Hopkins of Vermont, G. W. Doane of New Jersey, W. R. Whittingham of Maryland, and J. Johns of Virginia, uniting with him in the imposition of hands, and bearing their respective parts in the sacred services.

“Never was so large a number of Bishops and Clergy of our Church assembled in Rhode Island. It was an occasion of the deepest interest, and of the highest mutual responsibility to us, my brethren. Let us pray that the union, thus auspiciously commenced, may, by God’s blessing, be more closely cemented from day to day, and made productive of the richest fruit to the praise of the glory of his grace.

“On the Sunday following my consecration, August 13, I conducted service in Grace Church, and had the pleasure of listening to a discourse, in the morning, from my beloved brother, Bishop Johns of Virginia, and in the afternoon, from my former friend and pupil, the Rev. Dr. Coleman, of Philadelphia.”

After a few days retirement in Bristol, his wife’s home, in preparation for a first visitation of the Diocese, Bishop Henshaw began his strenuous round as Rector and Bishop. After ten months of Episcopate he reported 213 confirmations in the Diocese and 53 outside. He had, by request, taken temporary charge of the Diocese of Maine. Further official acts were 255 sermons or addresses, six ordinations and two institutions of rectors and twenty-four celebrations of the Lord’s Supper. At Easter time the wooden building at Grace Church was torn down to make room, on the same site, for the present Gothic stone Church. The congregation and rector-bishop joined in Easter services with St. Stephen’s Parish, then located on Benefit Street.

An item of interest, in this connection, was the Bishop’s visit, on March 24 to Emmanuel Church, Manville, where he ordained, in the morning, James H. Carpenter to the Diaconate, and in the evening, confirmed fourteen candidates. On the Monday night he confirmed five persons in St. James’ Mission, Woonsocket, “of whom, it may be mentioned, as a very unusual circumstance, four were males”. In those days St. James, now large, and Emmanuel, now small, were not far removed from each other in strength. Of the two parishes the Bishop had this to say:

“The Churches last named are beautifully located in Manville and Bernon, two of these manufacturing villages which, under the influence of worldly enterprise, are springing up amidst the picturesque scenery on the banks of our watercourses, to enrich and adorn the State. Many of the owners of these establishments have acted wisely in making the means of religious worship and instruction a necessary appendage to them. For, in addition to the direct spiritual benefit which may be hoped for in the conversion and salvation of souls, the conservative influence of the Church upon the civil character and moral habits of the operatives, will be of inappreciable benefit to the proprietors and the community at large. In none of our Churches are the services attended with more propriety and devotion, than in these of our manufacturing villages.”

Again, “On Monday, June 3, I visited Crompton Mills, in the town of Warwick, and after Evening Prayer, conducted by the Rev. Silas A. Crane, I preached to a large and attentive congregation in the Baptist

Meeting House, which was kindly loaned for the occasion. In this place there are several families attached to the Church, and among them a good number of communicants, who are exceedingly anxious that the services to which they have been accustomed, and still ardently love, should be introduced among them."

"On Tuesday, June 4, passing from Crompton through Phenix, Lippitsville, Harrisville, Arkwright, and Jackson, a chain of beautiful factory villages, extending about four miles upon a branch of the Pawtuxet River, I performed Evening Service, and preached to a large and solemn congregation in the Baptist Meeting-house at Fiskeville. The most favorable period for the establishment of our Church, in that section of the Diocese, was permitted to pass unimproved; and yet I am persuaded, from information derived during this brief visit, that it is now not too late." The next year, 1845, St. Philip's, Crompton, or West Warwick as it is now called, came into being. Several other temporary stations were opened, the present-day survivor being St. Andrew's, Harris, or Phenix, as it was originally designated. St. Philip's, in 1950, was an independent parish of 301 communicants, while St. Andrew's remained a small aided parish of 138.

A slightly earlier trip by the Bishop through the northern part of the State, through Greenville, Chepachet, Harrisville, Round Top, Pascoag and Huntsville, brought good congregations, but no immediate results. It was six years before St. Thomas', Greenville, came into being. An attempt to establish a mission in Chepachet failed, as did the one in 1816, and again later in 1946. It was many years before Calvary Mission in Pascoag, after several initial ventures in Burrillville, became firmly established, thanks to the influx of English mill workers. In northern Rhode Island the rural Yankee has remained largely aloof from the blandishments of the Episcopal Church. "Piscopals mos' bad as Catholics."

One of Bishop Henshaw's first accomplishments was the incorporation of the Diocese. By legislative act, in 1844, the Rhode Island Episcopal Convention became the legally recognized representative of the Church in the State. Other early projects were a "Depository" for hymnals, prayer books and Church literature and a Church high school. This last never materialized, though the Depository did good work for some years. The four present diocesan schools came much later.

The vigorous administration of Bishop Henshaw found its expression in diocesan integration and in extension into new fields, rather than in any large numerical gains in the older parishes. The new parishes were St. Philip's, Crompton, in 1845, and, in 1847, St. Peters', Rockville, now Manton; in Providence, in 1843, Christ Church, not the present one, but a temporary one of colored people, as well as All Saints Church in 1847, then called St. Andrew's, came into being. In 1852 Newport acquired a third parish in Emmanuel Church, while two years earlier St. Thomas, Greenville, began its century of vicissitudes. Both St. Thomas' Church and St. Peter's, Manton, were stone churches of village Gothic archi-

tecture, costing less than \$5,000 to build. Other new missions were St. Mary's, South Portsmouth, and the Chapel of the Holy Cross in Middletown, both dating from 1843. Nine permanent missions in all were added to the eighteen left from the Griswold era. Communicants rose from 1997 to 2428. The Church School gains were much less, the 2246 pupils of 1842 becoming only 2363 in 1852. The rise of public schools seems to have reduced the numbers of those who came on Sunday to learn to read and write.

Soon after the 1852 Convention Bishop Henshaw went for recuperation to Maryland. There, on the 20th of July, he suddenly passed away. The funeral was held at Grace Church, Providence. There were present several bishops, including the Rt. Rev. John Williams, assistant Bishop of Connecticut, who preached the sermon.

On the 28th and 29th of September a special Convention was held at St. Stephen's Church, Providence, to transact whatever ordinary or extraordinary business the diocesan situation called for. In this last category was the election of a new bishop. The Rev. Francis Lister Hawks, a noted Evangelical, was duly chosen, but shortly afterward declined his election. At the annual Convention in 1853 the aging Rev. Nathan B. Crocker, rector of St. John's Providence, was elected by the clergy. The laity, however, when called to vote, refused to ratify the clerical choice. It was not until a second special Convention was held on September 26 in 1854, that the Reverend Thomas March Clark, D.D., rector of Christ Church, Hartford, Connecticut was elected the fifth Bishop of Rhode Island. In this interval of time Bishops Burgess of Maine and Williams of Connecticut performed episcopal duties in the Diocese.

The several resolutions on the Bishop's death passed by the Convention, the Standing Committee and by a special meeting of Bishops and Clergy from the dioceses of Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania and Tennessee, are too long to be quoted. They all emphasize not only the lovable character and the spiritual and intellectual gifts of the Bishop, but also his business efficiency and wide influence in the general Church. That so many clergy from so many dioceses could gather in a memorial and testimonial meeting speaks louder than words of regret and remembrance duly resolved and inscribed.

What sort of a churchman was Bishop Henshaw? In his own eyes he was a first century Churchman, believing in immutable revealed truth and apostolically revealed Church Order. In his charge to his clergy at his last Convention, on the duties of the Ministry, he exhorted them to stand four-square against the errors of Protestant sectarianism, of Boston liberalism and those of the old medievalism, as well as those of the new movement emanating from Oxford.

"Let our Church stand firm and unmoved as she did in the olden times when she acquired for herself that noble appellation—*The Bulwark of*

the Reformation. Pride and ignorance may affect to consider our communion as affiliated with Rome, and sympathizing with certain of her errors. But we know, and Rome knows, that there is no insurmountable bar to her victory over Protestantism, but that which is raised by a communion having a claim truer than her own to all which is Apostolic in Institution, Primitive in Discipline, and Catholic in Faith . . . Let us not fail to meet her on this true ground as the most ancient and deadly foe of Apostolic Episcopacy and originally revealed Truth . . . Our chaste Ritual will bear perpetual protest against the mumbling formalisms, the meretricious superstition and the dead language of the Missal or Mass Book. The sublime, intelligible, rational forms of devotion, embodied in our Book of Common Prayer for the joint use of Minister and People, will not suffer by contrast with the idle fripperies and sacerdotal shows which are exhibited for the admiration, rather than the edification, of the people. Our Baptism, with pure water, accompanied by the sign of the cross, will not suffer by contrast with the salt, and spittle and exorcisms with which Rome has degraded the sacrament of our engrafting into Christ. Our holy Rite “of laying on of hands” will condemn that spurious Confirmation, which consists in the application of the chrism to the forehead and a slight tap upon the cheek of its unenlightened and almost infantile recipients. Our Eucharistic offering and holy communion in the Lord’s Supper exposes the deception practiced by Rome in withholding half of the sacrament from the laity, and blasphemously pretending to offer in the Mass a propitiatory sacrifice for the living and the dead; while church views of the real participation of the faithful in the aliment of the body and blood of Jesus afford a strong protest against the idle fiction of Trans-substantiation. The pure doctrines of our Articles, Homilies and Liturgy contain the testimony of the Church from the beginning against the corrupt dogmas of Rome; and more especially our steady maintenance of the fundamental doctrine of justification by grace through faith in the meritorious sacrifice of the cross, presents an impregnable barrier to her system of self-righteousness and fancied works of supererogation.

“I charge you, beloved brethren, adhere steadfastly to old truths and primitive Institutions exhibited in the Bible and embodied in the Book of Common Prayer, as the best preservative under God, from the false systems of Superstition, on the one hand, and of Radicalism on the other.”

How shall this be best effected? “When all shall realize that love and not controversy is their proper element, that works of charity and piety are their fitting employment; that to alleviate the miseries and advance the salvation of a perishing world is the great end of the Christian Religion, and act accordingly; when the only strife among us will be who shall be most holy and do the most good, then God, even our own God, shall give us His blessing; then Zion will arise and shine in the beauty of holiness, and become the joy and praise of the whole Earth.” Thus spake one of the leading Evangelical preachers of his generation.

The words, uttered on June 8, 1952, were to be the Bishop’s last will and testament for his Diocese. Little could he foresee that, while his

beloved Diocese would grow twelve-fold in a century, she would be "corrupted" both by Boston radicalism and the ritual emanating from Oxford, and these often in alliance. Furthermore, he would never have dreamed that the hosts of Rome, then but a feeble folk, would so outnumber Protestants and Jews, Orthodox and Pagans, that the colony of Roger Williams would be well on its way to be the first clerical State in the American Union.

CHAPTER IV.

**The Episcopate of
Thomas March Clark
1854 - 1903**



The Right Reverend Thomas March Clark

I

Thomas March Clark was born in Newburyport, Massachusetts on July 4, 1812. His father, a strict Presbyterian, was a shipowner whose vessels sailed on many seas. In his "Reminiscences", published in 1895, when he was eighty-three, Bishop Clark tells us about this aspect of his early days: "I well remember what a delight it was when one of my father's vessels arrived from Russia or Antwerp or the West Indies, or some other land, with its rich furs and strange wooden shoes and coconuts and yams and plantains, guava jellies, limes and tamarinds."

The shipping glories of Newburyport were, however, soon to pass away. The damage to trade caused by the War of 1812, with the subsequent drift of commerce to Boston, left the beautiful old town economically stranded. "I grew up with the impression that the world was finished just before I was born, and that nothing more would ever be done to it."

Those were the days, as the Bishop recalls seventy-five years later, when few persons went thirty miles from home, when the finest of Newburyport's colonial houses could be rented for a hundred dollars a year, when curfew rang every night at nine. There were no matches, ice, street lights, running water, steamers, railroads or anesthetics. "So things floated on, while the elements were brewing to produce the social cyclone which has been raging ever since."

Today we are apt to look back upon 1895 as one of the halcyon years of normalcy. Actually a fundamental revolution had occurred in American political, social, economic and even religious life. Still more was to come.

Religion was a central feature of the Clark family life. Thus, when the Sabbath came round, Sunday School began at nine, morning service and a lengthy sermon followed at ten-thirty. A brief sermon was read to the family at lunch, doubtless prepared before 6 o'clock on Saturday evening. Then came afternoon service and perhaps a stroll in the garden, where, however, no flower or apple might be plucked. Still later in the day, the Presbyterian "Shorter Catechism", not so short by Episcopalian standards, was recited by the children. "Last came the hymns, and a little good, plain, simple talk, that came direct from the heart and did us good, and made the tears start as we all stood up to pray (no sound Presbyterian ever knelt in prayer at that period); and so the love of Jesus reached our souls through the hearts and not the intellect of those who led us to the Cross."

The nine o'clock Sunday School, held in the Town Hall, was an interdenominational affair, after which the children filed in procession to their respective places of worship. "I cannot say that the exercises did me much good, or excited any feeling but that of extreme weariness. Our superin-

tendent was an aged gentleman who had in his earlier days run a distillery—a very good sort of man, but without the faintest conception of a child's nature My own teacher was a very exemplary and quiet maker of blocks and pumps, who, after we had recited our texts of Scripture and the hymns assigned to us, having nothing special to say, very prudently left us to ourselves for the remainder of the hour. The children of this generation have occasion to congratulate themselves upon the change that has come to them, with their Sunday School libraries and periodicals, and processions and banners, and all the other accessories intended to make the school both edifying and attractive." Since 1895, we Episcopalians, like others, have been deploring the failure or inadequacy of the Sunday School!

Part of the future bishop's education was at Boarding School, of which he had no pleasant memories. "The introduction of running water into our houses reminds me of the cold mornings (at school), when I had to go out with my birch basin and break the ice in a pond for water to wash with, and this when I was only ten years old . . . at one of those awful boarding schools, to which even Dickens has hardly done full justice, for I could tell of horrors as great as those he describes."

At seventeen Clark was at Yale College, where religion had recovered the ascendancy which it had lost after the American and French Revolutions. However, the cloven foot of modernity was already appearing. For Professor Silliman, in his Geology class, was propounding the then novel and shocking theory that Creation had been not an instantaneous but a gradual process. The seven days of Creation, enumerated in Genesis, were seven geological ages. This theory, now superannuated among modernist Christians, but still used by Fundamentalists and Roman Catholics to bulwark Old Testament infallibility, shocked Clark's father and a neighboring clergyman when the young man brought it back from Yale. "I shall never forget the horror with which they listened—the idea of such a thing as process being abhorrent to their minds."

Though Clark learned much from his other professors, Silliman's instruction would seem to have been the most far-reaching in its ultimate effect. His English professors, doubtless, helped to develop his feeling for English diction, later to be reflected in a love for the beauties of the Prayer Book. The Episcopal Church, however, was not yet on Clark's horizon, in spite of a friendship with William Ingram Kip, later to be Bishop of California.

From Yale the young student went on to the Seminary at Princeton, where supralapsarian orthodoxy made the salvation of the few and the damnation of the many a cornerstone of the faith. "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting death . . . Their number is so certain and definite that it cannot be either increased or diminished." (Presbyterian Confession of Faith).

The Princeton system of 1830, like the Roman of today, was designed to place an iron curtain around the mind of the seminarian. Thus, when Clark once undertook in class to defend the "godless" science of Geology, both his professors and his fellow students were horrified. He was told emphatically that men came to Seminary to be taught, not to think for themselves. Clark, however, continued to think, and, within five years, was in the ministry of the Episcopal Church.

Various factors undoubtedly conjoined in slowly changing over the outlook of the young theological student. The comprehensiveness of the Episcopal Church, where men could differ and still remain in one fold, appealed to him throughout a long life. Again, the theological stability and sanity of a Church which held fast to the Apostles' and Nicene Creeds must have appealed to him, as to many others. For Unitarianism, once confined to Boston and Cambridge, was then on the march. The radical Gospel according to Emerson, William Ellery Channing, and Theodore Parker, was splitting New England's Congregationalism into two camps, Unitarian and Trinitarian. For many, in the 1830's, the Episcopal Church became an ark of Christian safety. Clark, later at least, glorified the idea of unity in diversity, of the old creeds fertilized by new ideas.

Clark was first drawn to the Episcopal Church by attending the services and sermons of two of the leading Evangelicals of the day, Hare of Princeton and Bedell of Philadelphia. "As there was no afternoon service in the Seminary chapel, some of us formed the habit of attending the new (Episcopal) Church, where the simplicity of the service and the liberal fervor of the preacher combined to impress us very favorably. At this time I passed a Sunday in Philadelphia and went to St. Andrew's Church, of which Doctor Bedell was the rector, attracting great crowds by his eloquence and earnestness. I was deeply impressed by the whole scene, as all I had known of the Episcopal Church was in a very small way, and I remember thinking on my way home that, if I thought I could ever have any Church like that, I should be inclined to enter the Episcopal ministry . . . In less than ten years I became the rector of St. Andrew's Church."

This change, however, was not yet. Clark went back to New England and tried out the Congregational Church. "I supplied the pulpit of the Old South Church in Boston for a little time in 1835, and my entrance into the Episcopal Church was precipitated by consciousness of my unfitness to express in extemporaneous prayer the sentiments of an intelligent congregation whose Christian experience had in a great many cases been matured before I was born."

Thus it came to pass that in 1836, when twenty-four, Clark was ordained deacon by Bishop Griswold in old Trinity Church, Boston, a building later to be supplanted by the new one in Copley Square. Most of the next eighteen years was spent as rector of the two important parishes of St. Andrew's, Philadelphia, and Christ Church, Hartford. There, one Sunday morning in September, 1854, the aged Bishop Brownell of Connecticut handed him a telegram after church. It contained the surprising news that he had been elected Bishop of Rhode Island.

After due legal notification, Thomas March Clark accepted and was consecrated a Bishop in the Church of God in Grace Church, Providence, on December 6, 1854. He immediately began a visitation of the Diocese. He did not, however, take up the rectorship of Grace Church, vacant for a year and a half since the death of Bishop Henshaw, until the following spring. Clark's consecrators and presenters were Bishops Brownell of Connecticut, John Henry Hopkins of Vermont, George Washington Doane of New Jersey, George Burgess of Maine, and John Williams, assistant bishop, at that time, of Connecticut.

II

When the first ten years of the Clark episcopate had gone by, the Bishop was able to tell Convention a wonderful tale of diocesan progress. Communicants had increased nearly fifty percent in ten years, rising from 2,543 to 3,721. Sunday scholars had doubled—coming up from 2,231 to 4,238, with a large increase likewise in teachers. Contributions for missionary and charitable purposes had reached the unprecedented total for ten years of \$161,140, of which wealthy St. John's, Providence, had given nearly one-half.

There were also six new parishes admitted to union with Convention, namely, the Church of The Messiah, Providence (1856), St. John's Barrington (1859), and Church of The Redeemer, Providence (1860), the Church of The Saviour, Providence (1863), and Trinity Church, Scituate (1864). Trinity Church, Pawtucket, though founded in 1845, did not legally become Rhode Island territory by cession from Massachusetts until 1863.

Three of these parishes, as one may notice, were established in the rapidly growing city of Providence. Here the communicant increase was nearly double, 722 to 1,340, while the increase was under thirty percent in the rest of the State, 1,821 to 2,381. This aspect of diocesan growth was in direct contrast to the conditions in the Henshaw episcopate, when increase came largely by the founding of new parishes in the mill villages.

Outside of Providence some parishes gained and some lost. There were considerable increases in the cotton mill parish of Christ Church, Lonsdale, and at rural St. Paul's and St. Mary's, Portsmouth. St. Michael's, Bristol, in contrast to its recession in the Henshaw period, grew somewhat. Warren and Westerly lost considerably. Woonsocket, then a cotton rather than a wool town, on the contrary, gained heavily. Curiously enough, St. Paul's, Pawtucket, which added relatively few communicants, had 516 funerals and 329 weddings in these ten years. Woonsocket had no less than 247 burials and 208 marriages, Lonsdale 176 funerals and 75 weddings. Marrying and giving in marriage, burying and being buried, was big business by the banks of the industrial Blackstone.

The Sunday School gains—a doubling of pupils—were never again repeated in any subsequent decade. Here the Providence churches were conspicuous. Grace Church, the Bishop's parish, steadily increased its Church School pupils yearly from 162 to 513, while all the others gained in equal or even greater proportion. St. John's only had little advance. Neighborhood conditions and the failing hand of Nathan Bourne Crocker doubtless played their part, as well as the competition of the nearby and newly-established parish of The Redeemer, the Church School of which waxed as that of the old parish waned.

When it came to the supply and salaries of the clergy, Bishop Clark had a much sadder story to unfold to Convention. Although the number of the clergy had increased in ten years from 28 to 38, only 12 of the original 28 were still in the Diocese. Twenty-eight men had been ordained, and now no candidates for Orders remained.

Part of the trouble the Bishop ascribed to the inflationary conditions of the time. In the Civil War period profits were enormous, prices had doubled, wages went up thirty percent, but many clerical salaries remained stationary. Said the Bishop:

"It is true that no man is fit to be a minister of Christ who looks upon his flock mainly with an eye to the value of the fleece; but it may have some effect in repelling one from the office of a Shepherd, if he feels that he is to be hampered in the discharge of his work by pecuniary embarrassments, distracted from his studies by the pressure of liabilities which he does not know how to meet, and subject to reproach for which he is conscious that he ought not to have been held accountable. There are many clergymen who are called to pay two dollars today for what cost them one dollar five years ago, while their income remains the same as it was. I am happy to say that our Convocation have greatly increased the ratio of pay to the missionaries in their employ, though their number has been diminished. We have at present but three missionaries engaged in our service, while we ought to have at least double this number. Ten years ago, when there were but twenty-five (active) clergymen in the Diocese, the contributions made to Convocation (the diocesan missionary agency) amounted to \$1,859; during the last year, with thirty-eight clergymen, the receipts have been only \$1,551." Yet "there has never been a time when the call for our services was so importunate as it is now . . . If we do not come to the rescue, in many quarters the moral wilderness must remain barren and uncultivated."

These words re-echo the constant theme of the Bishop's Convention addresses for many years, until things improved. The good women of the larger parishes contributed substantially to the missions in exotic foreign lands and in our own romantic West, but only grudgingly for the Christianization of the nearby countryside.

"Would to God it were in our power to cultivate all the waste places that lie within our State! If we fail to do it, there are no indications that any other body of Christians will. We have, within the last two years

or three, established our services in communities where not a solitary Churchman was to be found when we commenced, and where no stated worship existed before. If we had the men and the means, we could do the same things in many other communities. There are large townships in this Commonwealth where there is scarcely a preacher of the Gospel, of any name, to be found . . . The people who live in our larger towns and cities have no adequate conception of the spiritual destitution which prevails in the interior of the State. Labor, in the field and by the highway, goes on from morning till night on Sundays as freely and openly as on any other day in the week. No church-bell calls the people to prayer; from year to year, no word of Gospel truth falls upon the ear; no Sunday School invites the children to enter, and they grow up to maturity without one religious association and perhaps without one word of religious instruction."

Two decades later the Bishop was able to report that the Episcopal Church had occupied nearly all needed territory. Other denominations, we may add, particularly the various varieties of Baptists, had also reached out. Where no given denomination worked, community chapels were occasionally erected. There some good women would, at least off and on, run a Sunday School. When funds accumulated a bit, they might be spent to "hire" a preacher for occasional sermons.

This pagan tendency of rural Rhode Island lingered on for many years. Thus a little more than thirty years ago our diocesan missionary, the Reverend George S. Pine, estimated that not more than five percent of the people in the town of Scituate attended church with any regularity. There was but one resident minister of any denomination in the town, the Baptist pastor in its northeast corner. One may add, however, that the town did have five church buildings. Nevertheless the idea still seems to linger among old-time rural Yankee folk of the male persuasion that "He-men" don't go to church. It is a place for women to conduct their social affairs and to air their squabbles and rivalries.

Bishop Clark's suggestion to the 1865 Convention regarding the Diocese in general, and of the missionary work in particular, was this: Raise an Episcopal endowment sufficient to release him from the care of a parish. He pointed out that Grace Church, Providence, had 500 communicants and 500 Sunday School children. It was impossible to do justice, with the limited help that an assistant could give, to so large a parish. A growing Diocese, moreover, needed a full-time Bishop. Rhode Island was the eighth largest Diocese, in communicants, in the country, and the fourth in missionary giving. In only four or five dioceses were the bishops still expected to be parish rectors.

This suggestion of the Bishop met an instant response. In a couple of years an Episcopal endowment of \$43,300 was gathered. The interest on this fund, with somewhat larger assessments than hitherto on the parishes, sufficed to pay the Bishop's salary and other "Convention expenses." Still later the endowment increased to a point where assessments on the parishes for Episcopal support, at least, were temporarily lessened.

III

In 1880, when another fifteen years had rolled by, Bishop Clark was again able to report substantial progress to Convention. This, however, had been at a slightly lower rate than in his first decade. Thus, between 1855 and 1865, communicants had increased in ten years by fifty percent, whereas in the next fifteen years the growth in numbers was sixty percent, a drop from five to four percent per annum. The exact figures, so far as such statistics are exact, were 2,614 communicants in 1855, 3,721 in 1865, and 6,388 in 1880. The communicant increase was considerably greater than population growth in the same period.

Speaking of his anniversary celebration, the Bishop says: "On the 6th of December (1879), services appropriate to the twenty-fifth anniversary of my consecration were held in Grace Church, Providence. Nearly all the clergy of the Diocese were present, and a large number of our leading citizens and ministers of various denominations. Everything was conducted with simplicity, and great propriety, and much to my gratification, the Episcopal fund was placed at such a point, by the liberal offerings of the churches of the Diocese, as will relieve us hereafter from all burdensome assessments. To my brethren of the clergy I am indebted for a most appropriate token of their personal kindness and regard. I most heartily rejoice in the fact that there continues to prevail such a spirit of fraternal unity throughout the Diocese, and that no minor differences of opinion prevent us from working together with one heart and soul for the furtherance of the Gospel and the establishment and extension of the Church."

The golden era of Episcopal growth in America was from 1830 to 1860. This was also the time when Church of England immigration was proportionately at its highest. After 1860 Roman Catholics and Lutherans formed the great bulk of the newcomers, the latter settling mostly in the Middle West. Nevertheless the migration from old England continued to enlarge the Church in the New, for another half century.

An interesting side-light on industrial conditions in Rhode Island from 1840 to 1900 is revealed in a biographical sketch written by Stephen Dexter Knight, who in his lifetime rose from mill boy to millionaire. When this Yankee lad was eight years old, he was apprenticed by his mother to the mill in Pontiac, of which eventually his brother became owner. The boy's hours were fourteen a day for six days, and the pay forty-two cents a week, or exactly half a cent an hour.

As an illustration of employer attitude at the time, Stephen Knight tells the story of another mother apprenticing her boy. When she asked if the wage could not be made a little higher, the mill owner asked her if the family had enough to eat and to wear. On hearing a grudging, Yes, he immediately replied, "Well, you have what you need; I want all the rest."

Knight tells these stories to bring out how much, by 1900, the lot of the workingman had improved. Before the turn of the century, it might be added, a shorter work week had brought a Saturday afternoon holiday. As a result, cricket clubs sprang up in many a mill village. The present writer once heard this story from an old-timer, who led a cricket team from the mill village of Ashton to what was then the mill village of Wanskuck, now a part of the city of Providence. Being a fleet runner, this man stole seventeen runs of a total of thirty-three on "byes", while the ball, which had passed the wicket-keeper, was being fielded by the backstop. The wicket being quite rough, the Wanskuck team was unable to reach the score of 33, in spite of its reputed superiority. As a result, local feeling grew so high that, when the Ashton players got into their hay wagon to cover the six miles home, they were stoned out of the village.

Industrial growth in the mill towns and villages and in Providence, steadily enlarged the population of the city. As a result, three new Providence parishes were founded in this 1865-1880 period. One was St. James' Church (1869), first located on Harris Avenue and later on Broadway. For many years St. James' was an important parish. By 1930, however, it had been engulfed by the Italian tide.

St. Gabriel's, later called St. Paul's (1871), was located on Smith Street, not far from the site of the present St. Paul's Mission. It, too, waxed and waned and disappeared. More fortunate in its latter end was the now important parish of the Epiphany, which began as a small mission in a growing area on Elmwood Avenue in 1873.

In this fifteen year period several new parishes appeared in the towns. Such was St. Mary's, East Providence (1871), founded just across the Seekonk River from Providence. In spite of its now none too good location, it is still a thriving parish of 400 communicants, with a large Church School.

Another new town parish was Trinity, Bristol, created by a split in old St. Michael's. Trinity soon became a sizable congregation with a church, parish house and rectory located only two blocks from the older parish. In the long rectorship of the Reverend William Trotter it became Anglo-Catholic and a center of fine music. Father Trotter was an excellent organist and played all difficult choir selections himself. Thus, when it came time to sing the Nicene Creed, he would step down from the altar, be divested of his chasuble, and the Credo would thunder on. When this was over, he was still properly arrayed to go into the pulpit and preach.

Two other town parishes of this period were St. Luke's, East Providence, which disappeared after several years, and St. Peter's, Narragansett Pier, which first appears on the horizon in 1880. St. Peter's, originally a summer parish for wealthy Episcopalians, gradually developed a small year-round constituency. Its present beautiful and over-large church was built in the flood of the fashionable Episcopal tide at the Pier.

The earliest of the new mill village parishes was St. Bartholomew's, Cranston (1866). For many years previous to this, however, Episcopal services had been held in the village, sometimes in competition with other denominations. On one occasion, the Episcopal missionary, coming in for afternoon service, discovered that the church building was, on that day, occupied by another group. Nothing daunted, he led his flock into a neighboring field and read Evening Prayer, the congregation kneeling and responding as they had learned to do in the old country. After 1866 the colonial church building, with its boxed-in pews, was entrusted to the Diocese of Rhode Island.

All Saints, Pontiac, was another parish, catering originally to English mill folk, though now it can be described as suburban. Its good church building and parish house were erected by the local B. B. and R. Knight Corporation, now passed out of existence. Certain members of the Knight family have endowed the parish to the extent of some fifty thousand dollars. An early rector was the Reverend Edward S. Rousmaniere, later well-known as the rector of Grace Church, Providence and the Dean of St. Paul's Cathedral, Boston, who married into the Knight family.

Other mill village parishes of this 1865-1880 period were St. John's, Ashton (1868), and St. George's, Central Falls (1874). The latter parish, in fifty years, was to accumulate some 1200 communicants, and, in communicant strength, to become the third largest parish in the Diocese. St. John's, Ashton, was originally a mission of Christ Church, Lonsdale, three miles away. The Ashton mill belonged to the same Lonsdale Company which had built a wooden edifice and, later, one of stone for flourishing Christ Church. In Ashton also the church building, the parish house and the slightly rectory were all erected at the expense of the Company, which also gave generously for over sixty years to the support of the congregation. During the depression period all these buildings were deeded over, and Company assistance ceased. St. John's continues to struggle along as an independent parish, latterly in conjunction with the still smaller parish at Manville, three miles away.

This 1865-1880 period in the Clark episcopate thus comes to an end with a sixty percent increase in communicants, and with the addition of ten new parishes, three in Providence, three in the towns and four in the mill villages. Yankee money and British manpower were building up the Church.

IV

When Bishop Clark was nearly eighty-two, he addressed his Convention in June of 1894 for the fortieth time. He had just passed through an active year, confirming 839 persons in Rhode Island and thirteen in Massachusetts, then bereft by the death of its Bishop, Phillips Brooks.

One of the year's acts had been to preach a Phillips Brooks memorial sermon, in the chapel of the Episcopal Theological School. Another act had been to assist in the consecration of Brooks' successor in the Massachusetts Episcopate, William Lawrence. . . . Bishop Clark describes this service in memorable words:

"It was an occasion of peculiar interest and solemnity . . . Two years had not elapsed since we saw the majestic form of Phillips Brooks standing before the chancel rail and heard the earnest tones of his voice as he pledged himself to the faithful discharge of the high duties of the office, to which he declared himself persuaded he had been called. . . . The tones of the solemn office for the dead had hardly passed away, when we were summoned to induct another into the place which he filled so nobly, but alas! so briefly. If he could have spoken to us audibly, it seemed as if he might have said: Do not mourn for me. 'Men must die, but God's work never dies. Turn to the future. It is full of hope. Tell my young brother What a noble work he has before him and what marvellous encouragements for the discharge of that work . . . The Diocese of Massachusetts is to be congratulated on the selection of one to guide its counsels, who is a native of the State, a graduate of its leading university, and who had presided so nobly over the interests of its Theological School,—the child of an honorable ancestry, a true gentleman and a scholar, an earnest Christian, and too generous and broad in his spirit ever to allow him to lord it arbitrarily over God's Kingdom. . . . Rhode Island owes him a debt for furnishing us from the institution over which he presided, so many of our best and most useful clergy, and I wish that this might be remembered and responded to, by liberal benefactions to the Cambridge Theological School."

In this period of 1880 to 1895, eleven new parishes had been admitted to union with Convention. They were: St. John's, Newport in 1882, St. Mark's, Riverside, in 1883, and Trinity Chapel, Pawtuxet, in 1885. In 1888 were added the Church of the Good Shepherd in Pawtucket and the Church of the Ascension in Auburn. St. Andrew's, Phenix (now Harris), came in 1889, and St. Ansgarius Church for Swedes in Providence in 1891. Its church building was the gift of Harold Brown of Newport. In 1893 St. Andrew's, Providence, a mission recently established among the new houses arising in the erstwhile pastures of Mount Pleasant, was likewise admitted to union with Convention. In 1894, St. Thomas', Providence, a much older mission, attained like status. In 1894 the Church of the Transfiguration in Edgewood, now a leading parish in the Diocese, was received, and in 1895 the relatively new Church of the Advent on the Providence edge of Pawtucket. In addition, in these 1880-1895 years, sixteen new missions, not in union with Convention, came into being. Eight of these were subsequently abandoned, but the other eight still persist as small missions or parishes. The one notable exception here is St. Mary's, Warwick Neck, in 1894 a summer chapel, today a parish of 300 communicants.

Soon after the 1894 Convention the aged bishop was stricken, by what he called "a violent and painful disease". For some months he was

incapacitated, the Standing Committee taking charge of the Diocese and bringing in other bishops to perform episcopal functions. By the Convention of 1896, forty-one and a half years after his consecration, he was once more on his feet, but now almost eighty-four and greatly reduced in strength and vigor. In his 1896 address he thanked Archdeacon W. P. Tucker for all the help he had rendered him and the Convention for refusing to take any part of his salary for that of a Bishop Coadjutor. Pathetically he added: "It is evident that the Diocese does not desire to elect a Bishop Coadjutor, and if I can, with God's help, struggle on alone, until the end comes, I shall be most grateful. At my advanced age, the close of life must be very near, and I am most anxious during the brief period of time that remains to me upon earth, to make some reparation for the neglect and errors of the past. In a ministry that has extended over a period of not less than three score years, I have had opportunities of usefulness which have been poorly improved; and I fear that in seeking my own glory, I have sent many away empty, to whom I might have spoken words that would have made them wise unto salvation."

By the time of the 1897 Convention it was evident that a Coadjutor Bishop must be elected. Since the Diocese was determined that no decrease in salary should come to the aged Diocesan, it was decided to save money by abolishing the office of Archdeacon. The \$2,000 of assessments levied on the Diocese for this salary, plus \$3,000 for additional assessments on the parishes, were to be used to support the Coadjutor. Accordingly, at the regular Convention in June of 1897, Dr. David Hummell Greer, for many years rector of Grace Church, Providence, and at that time rector of St. Bartholomew's, New York, was elected to the office. Dr. Greer, however, felt unable to accept. Some years later he was elected Coadjutor Bishop of New York.

So a special Convention was called a little later to elect someone else. Various men were nominated, including the later famous Bishop of the Philippines, Charles H. Brent. The election went to five ballots, with the earlier names gradually losing ground. Before the third ballot Dr. William N. McVickar, rector of the famed parish of Holy Trinity, Philadelphia, a great friend of Phillips Brooks, was nominated. By this time the men who desired a high Churchman (of the older sort) had united on Doctor Samuel Hart of Trinity College, Hartford, an able and prominent representative of "Connecticut Churchmanship". On the fifth ballot Doctor McVickar was elected by a small margin. The election, then, as usual, was made unanimous. Rhode Island had once more elected an Evangelical with liberal leanings.

V

With the consecration of Bishop McVickar on January 27, 1898, as Coadjutor, the active years of Bishop Clark came to an end. The whole diocesan burden was shifted to the massive shoulders of the new assistant, a giant in frame as well as in heart. Bishop Clark became more and more

confined to his home and bed, though he kept a keen interest in diocesan affairs and wrote constantly for the "Diocesan Record." When, by virtue of seniority, the Presiding Bishopric came to him on February 7, 1899, he served four years and seven months to a day. The not inconsiderable duties of the office were taken care of from his house. Outside offices were entrusted to others, such as the consecration of twenty-four new bishops.

The diocesan statistics of 1900, compared with those of 1855, will mark the measure of advance, externally at least, of the Church in Rhode Island during the episcopate of Thomas March Clark. In 1855 communicants reported were 2,543. In 1900 they had risen to 12,372, nearly five-fold. Church School pupils in 1855 were 2,231, in 1900, 8,875, a four-fold increase.

Total contributions in 1900 were reported to be approximately \$250,000, of which \$54,000 was for missionary and charitable purposes. The value of diocesan real estate was put at about a million and a quarter dollars, many times the small valuations of 1855. This could well be, for, apart from price rises, the number of churches and chapels had climbed from 27 to 68. In distinction from 1855, almost all Rhode Island was now within hearing of a church bell, be it Roman, Protestant, or Episcopal.

Three of the present diocesan institutions, St. Elizabeth's Home for the Infirm and Aged Women, St. Mary's Home for Girls, and St. Andrew's School for Boys, all arose in the later years of the Clark episcopate, and received from the Bishop hearty and financially productive support. Reorganization of the missionary work of the Diocese, the adoption of a new Convocation system, the furthering of new methods of Sunday School work, received their blessing and often their impetus from the vigorous Episcopal hand.

Bishop Clark was the first Bishop of Rhode Island to have a "social consciousness." His two predecessors, Griswold and Henshaw, both stout Evangelicals, felt it their duty to prepare men by conversion to Jesus Christ for life in the world to come. To make a better world here and now was not in their purview. Henshaw, to be sure, praised publicly such mill owners as took an interest in the religious and moral welfare of their employees, and regretted that their number was not larger. Child labor, low wages and long hours were not his public concern. Griswold abjured anything that seemed in the least to be "politics." Clark, however, lashed out against the vices of the rich, particularly those in Newport, and concerned himself with the poor man's particular vice—drink. Thus, in line with the ideas of the day, he urged "coffee houses" and "reading rooms" as antidotes for the saloon, and several such flourished a while in downtown Providence under Church auspices. His Convention addresses contain, too, more than one reference to deep political corruption in the State, though he was not active in urging or opposing legislation, as was, later, Bishop McVickar.

Bishop Clark gradually became, as we have already indicated, a Broad Church Evangelical of the type of Phillips Brooks. The doctrine of Evolution, modern studies in the Bible, rewording and reworking, of the old theological ideas, particularly of the idea of Revelation, he accepted gladly and preached effectively. Bishop Henshaw believed that strong action by General Convention could eradicate both "rationalism" and "ritualism" from the Church. Bishop Clark accepted rationalism and though he disliked Anglo-Catholicism, was willing to tolerate it, believing it likely to fall by its own weight. His opinion of the Anglo-Catholic movement is recorded in his 1874 Convention address, his sentiments being endorsed by a formal vote of Convention. This was the time when General Convention was being memorialized to prohibit a wide variety of practices, some of them, such as processional choirs and crosses and altar lights, being in general use today. The result of the agitation was not legislation by Convention, but a Pastoral Letter of the House of Bishops specifically condemning eucharistic adoration, auricular confession, and the invocation of saints. However, these last practices have become domesticated in numerous parishes and are even the norm in several dioceses. The comprehensiveness of the Episcopal Church has made room, not only for Broad Churchmen, but also for Anglo-Catholics.

"It may be well for us," says the Bishop in his 1874 address, "to learn a lesson from history. There is a species of conservatism which is as ruinous as the most reckless radicalism. A ship may go to the bottom from carrying too much ballast, as well as from having none at all." These words were in particular reference to Prayer Book revision and enrichment, which would be impracticable, "because of the fact that the Church is now disturbed by the introduction of forms and symbols in public worship which are foreign to the usages of our Communion, and are intended to revive a doctrine and a practice, which, since the Reformation, have been systematically abjured by the Anglican Church. The number of persons identified with this movement is small, but they are persistent, subtle, earnest, active. Some are attracted to this party by a romantic veneration for whatever pertains to antiquity, some by a love for whatever is ornate and dramatical in ceremonial, and some by a sincere conviction that the Protestant Reformation was an error, which struck at the very heart of true reverence and faith. The principles of the School of which I am speaking, are in brief, that the Christian ministry is, in the true and literal sense, a Priesthood; that, by the act of consecration, the person of Christ is in some way identified with the bread and wine, as to justify us in the acts of adoration directed toward the Altar upon which these elements are placed; that private confession to a Priest, accompanied with his absolution, is a proper preliminary to the reception of the Holy Communion."

Bishop Clark goes on to say that the comprehensiveness which is one of the glories of the Anglican Communion does have its limits. If a man "does not believe in the Divinity as well as the humanity of Christ,—if he does not believe that the Scriptures contain the revelation of God and all the truth that is necessary to salvation,—if he does not believe in the atoning sacrifice of Christ,—and in a future life, with its rewards and

punishments,—there is certainly no place for him in the ministry of this Church. So far we are all agreed.”

Nevertheless Anglo-Catholicism means a *Revolution* in the traditional attitude of the Anglican Communion. “It cannot be denied that, in certain regions, doctrines are taught and practices are introduced which are not only new and strange, but also foreign to the genius and spirit of our branch of the Church; and sometimes these performances and attitudes border upon the ludicrous . . . Certain forms and usages . . . become simply puerile when they are grafted upon the simple order of Protestant worship.”

The Bishop goes on to say that legislative and episcopal repression of these novel doctrines and practices seem futile. In England, where the use of incense in certain dioceses had been prohibited, the prohibition was circumvented by flooding the Church with incense before Mass. Where candles were forbidden, the Real Presence was accentuated by brighter lamps in the Sanctuary. The prohibition of any particular usage would not prevent the introduction of something else not specifically forbidden. Bishop Clark adds:

“It is within the province of the Bishops and the General Convention to clear the Church of reproach, by giving, in unmistakeable language, their testimony in regard to these matters. The true and effectual remedy, after all, is to be found in the excitement of a sound, healthy, manly, intelligent, Christian sentiment throughout the length and breadth of our Communion; a sentiment which will repudiate with scorn the re-introduction of medieval dogmas and puerile rites that have long been discarded by the best intelligence and most genuine piety of the most advanced Christian nations; a sentiment which will turn the mind away from the trifles and fopperies of dress and gesture and bowings, and fasten it upon the solemn eternal realities which pertain to religion, and direct the energies of men towards the accomplishment of those great, practical ends, for the furtherance of which Christ established His Kingdom on earth.”

However, this new kind of Churchman was soon to be added to the three varieties already present in the Diocese, Evangelical, Broad, and old-fashioned High. In 1885 George McClellan Fiske became rector of St. Stephen's, Providence. He introduced daily Matins and Evensong, as well as daily Mass and the Sisters of the Holy Nativity. Morning Prayer, however, long remained the norm at the eleven o'clock service. In time St. Stephen's became, for a short period, the largest parish in the Diocese. It has been a citadel of Anglo-Catholicism, both in the Diocese and in New England as a whole. Bishop Clark, as well as the Diocese, soon came to have a deep affection and respect for the new leader.

Such, in brief, has been the history of the Diocese under Bishop Clark. Its five-fold increase in communicants in nearly fifty years, its rise to a first position among the non-Roman communions of the State—all took place under his vigorous leadership. On September 7, 1903,

the end came to one of the most notable episcopates in the history of the Episcopal Church. Bishop McVickar gives us the story in his 1904 Convention address:

“The sad and signal event of the year just closed, our hearts need no reminder, has been the death on 7th September last of our venerated and beloved Senior Bishop. Quietly and without struggle he passed away at his home in Newport,—so quietly and peacefully at the last, though after a protracted period of physical weakness, that it might be said of him as of the early Christians, ‘he fell asleep’. The long day of earthly life, so full of noble purpose and work, to the very end was over,—and the Master-workman, who had ‘waited the setting of the Sun’, with tools folded away, gratefully answered the summons to rest awhile. He was buried from Trinity Church, Newport, on the afternoon of 10th September, where a throng of sorrowing friends, most of them his own spiritual children, with ten Bishops and about sixty of the clergy, had gathered to pay their last tribute of respect and love to their dead friend. The service was touchingly sweet and simple, just as he would have had it—solemn and yet with its keynote that of victory and triumph—summing all up in the words of that hymn of ecstatic vision:

*I heard a sound of voices
Around the great white throne,
With harpers harping on their harps
To Him that sat thereon:*

*“Salvation, glory, honor!”
I heard the song arise,
As through the courts of heaven it rolled
In wondrous harmonies.*

And then his body, all that could die of him, was tenderly laid away in St. Mary’s beautiful churchyard at South Portsmouth.”

To this we may fittingly add the memorial adopted at the 1904 Convention:

“Since we met in Diocesan Convention we have been called to bear a great loss and a great sorrow in the death of our aged and beloved Bishop, Thomas March Clark, D.D. At the time of his death he was not only the Bishop of Rhode Island, but also the presiding Bishop of the American Church and the oldest Bishop by consecration in the whole Anglican Communion.

“We have lost a personal friend. There was not a man or woman in the Diocese who has had anything to do with him personally, who does not feel that a kind and sympathetic friend has been taken away. To go to the Bishop was to be sure of attention and thoughtfulness and aid. To the Clergy of the Diocese, especially to the older among us, to whom he was so revered, the memory of his friendship will be sacred.

"We have lost a faithful preacher of the ever-lasting gospel. Once he was an orator, winning attention from pulpit and platform as he presented in a new way the living truths of revelation. Later he was a pleader in our churches for the plain, simple message of sin's power and sin's need and sin's redemption. From his retirement he still preached from printed page the love of God and the sacrifice of Christ with the evangelical fervor of one whose last words must penetrate beneath everything to the inmost hearts of men.

"We have lost a good and a great Bishop. Of his piety there is no question. It deepened with his advancing age as he became both penitent and saint. He was a Bishop with statesmanlike insight, with sane and reasonable judgment in the many controversies that disturbed his later years. He will be remembered among Bishops for his calm, dignified, patient work for the whole Church's interests.

"Such a friend, teacher, Bishop, we mourn today. In the peaceful rest of Paradise, in the illuminating presence of our Lord and holy souls in the ever-progressive meetness for Heaven, may he await with joyful anticipation the rewards of a long, happy, useful life."

CHAPTER V.

**The Episcopate of
William Neilson McVickar**

Coadjutor Bishop 1898 to 1903

Bishop of Rhode Island 1903-1910



The Right Reverend William Neilson McVickar

I.

Bishop McVickar was born in New York on October 19, 1843, and was named William Neilson after his maternal grandfather, a leading insurance man of the city. The Bishop's great-grandfather came to New York from Scotland shortly after the Revolutionary War, became a leading merchant, and from 1801 to 1812, a vestryman of old Trinity Church in Wall Street. John A. McVickar, the Bishop's father, was for fifty years a leading homeopathic physician. William Neilson McVickar inherited wealth and never married. One of his two sisters was wedded to an aristocratic Englishman. The other, Miss Eweretta C. McVickar, kept house for her brother at 10 Brown Street, the Episcopal residence given to the Diocese and endowed by Mrs. Hope Brown Russell. The Bishop McVickar House at 66 Benefit Street was left by Miss McVickar to the Diocese as a memorial to her brother and as a diocesan headquarters. It is now a house for retired clergymen of the Diocese, endowment for which came from a large legacy left by the Reverend Levi B. Edwards, for many years rector of the Church of the Transfiguration, Edgewood.

Young McVickar went to private school in New York City and graduated from Columbia in 1865. He attended the Philadelphia Seminary for a year, and then completed his last two years of theological study at the General Seminary in New York. He served as an assistant for a while to Stephen H. Tyng at St. George's Church, when that doughty Evangelical was nearing the end of his career. After ordination to the priesthood, he started a new mission, with eight communicants, at 125 Street and Fifth Avenue, then on the outskirts of the City. In seven years a large congregation and Sunday School had been gathered, and Holy Trinity Parish launched on its notable history.

In 1875, when only thirty-two, Mr. McVickar was called, as a near successor to Phillips Brooks, to Holy Trinity Church, Philadelphia, where he served for twenty-two years. Then heavy pressure was successfully brought on him to accept an unsought election as Coadjutor Bishop in Rhode Island. His work in this great parish, together with his interest in foreign missions and social service, had made him one of the leading presbyters of the Church. Rhode Island was to be a repetition of Philadelphia.

Bishop McVickar was consecrated in his own parish church, where many Bishops managed to come for the ceremony. The consecrator was Bishop William Croswell Doane of Albany; the co-consecrators, Henry C. Potter of New York and Thomas A. Jaggar of Southern Ohio. The preacher was Bishop Randolph of Virginia, and the presenting Bishops, his diocesan, Whittaker of Pennsylvania, and Lawrence of Massachusetts. Bishops Coleman of Delaware, Satterlee of Washington, Scarborough of New Jersey, and Hare of South Dakota also had a part in the service.

Almost every shade of Churchmanship among the Bishops was thus represented. The comprehensive consecration was a prelude to a comprehensive episcopate.

II.

Like his three predecessors in the see of Rhode Island, Bishop McVickar was an eminent preacher. He spoke with all the earnestness and deep sincerity of Griswold, Henshaw and Clark, and not without a touch of the old Evangelical oratory. A man of massive frame, like his close friend Phillips Brooks, he attracted attention by his mere rising up to speak. A rich and melodious voice enhanced his wealth of thought and expression. As a conservative Broad Churchman, he did not fear that the new in philosophy, science and Biblical study would undermine the essentials of the old faith. Jesus Christ would remain the same yesterday, today and forever.

What was new in his preaching, as compared with the old time Evangelicalism, was the emphasis on social service and social conscience. Thus Professor William F. MacDonald of Brown University, spoke of the Bishop, the day after his death: "The Bishop was in many ways our most distinguished citizen. He was courageous in championing reforms of all kinds, even when they exposed him to criticism or misunderstanding. He did more than any one else to get men of different denominations to work together and to cooperate in religious work. He was a great aid to the Rhode Island Federation of Churches, and, in fact, to every good cause in City or State."

More specifically these areas of leadership included, besides the presidency of the Rhode Island Federation of Churches, the presidency of the New England Watch and Ward Society, and the Rhode Island Temperance League. The Bishop fought by word and deed for better control of the liquor business and for stricter laws on marriage and divorce. One result, at least, of the Federation's efforts was that Rhode Island ceased to be the notorious Gretna Green it had been. The Bishop indeed seems to have seen Rhode Island as deeply infected with both public corruption and private sin. Of this last a walk after dark in down-town Providence, he felt, would be evidence enough. As a consequence, he sallied forth to fight both evils, clad in the armor of Sir Galahad.

What the Standing Committee of the Diocese said in their minutes on Bishop Clark's death could well have been spoken also of his successor: "Not only as prelate and pastor was the Bishop illustrious, but also as a citizen. A true patriot, he watched with conscientious solicitude the course of Civic affairs around him, and until the last his voice was lifted up on behalf of social purity and righteousness. We do not unduly

exalt him when we say that he was unquestionably, the first citizen of Rhode Island, attracting unanimous respect and veneration."

What did Bishop McVickar feel was the true function of the modern Church and the kind of success it should seek? We have his ideas in his 1904 Convention address: "There was a time and a phase of thought to which these questions were easy to answer. The Church was a divinely appointed refuge into which individual and repentant souls were to be drawn, and so saved, out of a hopelessly doomed world The Church's success for any year or term of years was reckoned by the number of those who heeded its warning and gathered within its shelter. It had no message to the special time or conditions, for they were of the world and outside its ministrations All honor to the heroism and sacrifice which the old order called forth. All honor for its yearning for and devotion to the individual soul, which the present order now less demands." Nevertheless, "we are thankful that there has come to the Church a nobler idea of its relations to the world, and to the individual a less selfish and more Christlike thought of his own place and part." In brief, the new evangelism called for salvation of the world and of the men in it, not salvation from a world doomed from the beginning.

The Church, therefore, has a message to the times. Its success must be measured, even if not too exactly, by the strength of its influence over both Churchman and the conditions in which he lives. What is the present trouble with the world? There the Bishop's answer has a familiar and contemporary ring: The world's trouble, more specifically, America's, is the worship of success, no matter how achieved, of the dollar instead of the divine. What is this doing to America? It is "secularizing, vulgarizing, and wrecking the higher life of the multitude." The situation calls for "special and emphatic treatment at the hands of the Church."

False estimates of life, double standards, one for business and another for private life, pleading fatigue as an excuse for not attending God's worship—all these are deadly. Better, however, than the witness of the preacher would be "the exalted witness of the lives of her members, without which her message will be indeed of little or no avail." Granted a recapture of the oldtime consecration and spirituality, "who can doubt that the Church will cease to be discredited, that the world will respond to her unanswerable, irresistible appeal?"

Bishop McVickar was an important figure not only in the Diocese and in the State, but also in the General Church. He was sought for as a preacher far and wide, and on many occasions. He was Chairman for a long time of the China and Japan Committee of the old Board of Missions. Everywhere his enthusiasm for foreign Missions was contagious. Like Bishop Clark and Phillips Brooks, he lent prestige and power to the relatively new Broad Church movement.

Yet the episcopate of this great spiritual leader cannot be said to have been statistically striking. Like the short one of Bishop

Henshaw (1843-52) and the recent decade of 1940 to 1950, gain in numbers was very slight. Communicants increased about twelve percent between 1900 and 1910, while the population of the State grew twenty-five percent. In this decade Rhode Island's increase in communicants was just about half of that of the Church in the rest of the country, retarded as that was as compared with growth before 1900.

The main reason for this proportionate lag in the growth of Episcopal membership in this State in the first decade of the century was immigration from southern and eastern Europe and from Quebec. Polish and Ukrainian Jews fleeing persecution, Armenians fleeing the Turk, Italians fleeing overcrowding in Italy, French Canadians fleeing poverty in Quebec—all poured into Rhode Island.

This flood of immigration, and the vast expansion of industry which these new workers made possible, has changed the economic, social and political complexion of the State. The sons of the immigrants now control the erstwhile Commonwealth of the "Mill Barons". Roman Catholics have a near monopoly of all political, judicial and educational offices, even if no more than 435,000 of the State's 796,000 population, or 55 percent, were claimed by that Church in 1950. Such leadership as Bishop McVickar exerted at the beginning of the century would now be difficult. Catholicism without the Episcopal Church (and within it) is too powerful and inhibiting.

This 1900-1910 decade was not without considerable additions in building and beautification. Thus, near the beginning of this period, St. Stephen's, Providence, acquired a parish house; at the end of it, Trinity Parish, Pawtuxet, built its present Church. In between, the Church of the Messiah and All Saints Parish in Providence erected their parish houses. Also tentative beginnings of work in new areas were made in Phillipsdale, Fairlawn, Darlington and Meshanticut Park, under the vigorous leadership of the Reverend Levi B. Edwards, the diocesan Missionary. Finally, steps were taken for further organization of the Diocese in Christian Education and Social Service. Again, Bishop McVickar envisioned old St. John's, Providence, as a Cathedral Church, twenty-five years before the actual accomplishment under Bishop Perry. The vigorous and forward-looking life of the Diocese was, then, one stepping stone to the large numerical increases to come in the next decade.

On May 17 and 18, 1910, Bishop McVickar presided over Convention for the last time. He opened his Address with a note of thanksgiving to God who had brought him through a year of intermittent illness "to this bright day of reunion, with its assurance for the future of complete health and vigor." Two weeks later he came down from his summer home in Beverly, Massachusetts, to address the graduating student nurses at the Homeopathic Hospital (now Roger Williams). On his way back he contracted a severe cold, which developed into bronchitis and pneumonia, then a formidable disease. At 4:30 P.M. on June 28 death came

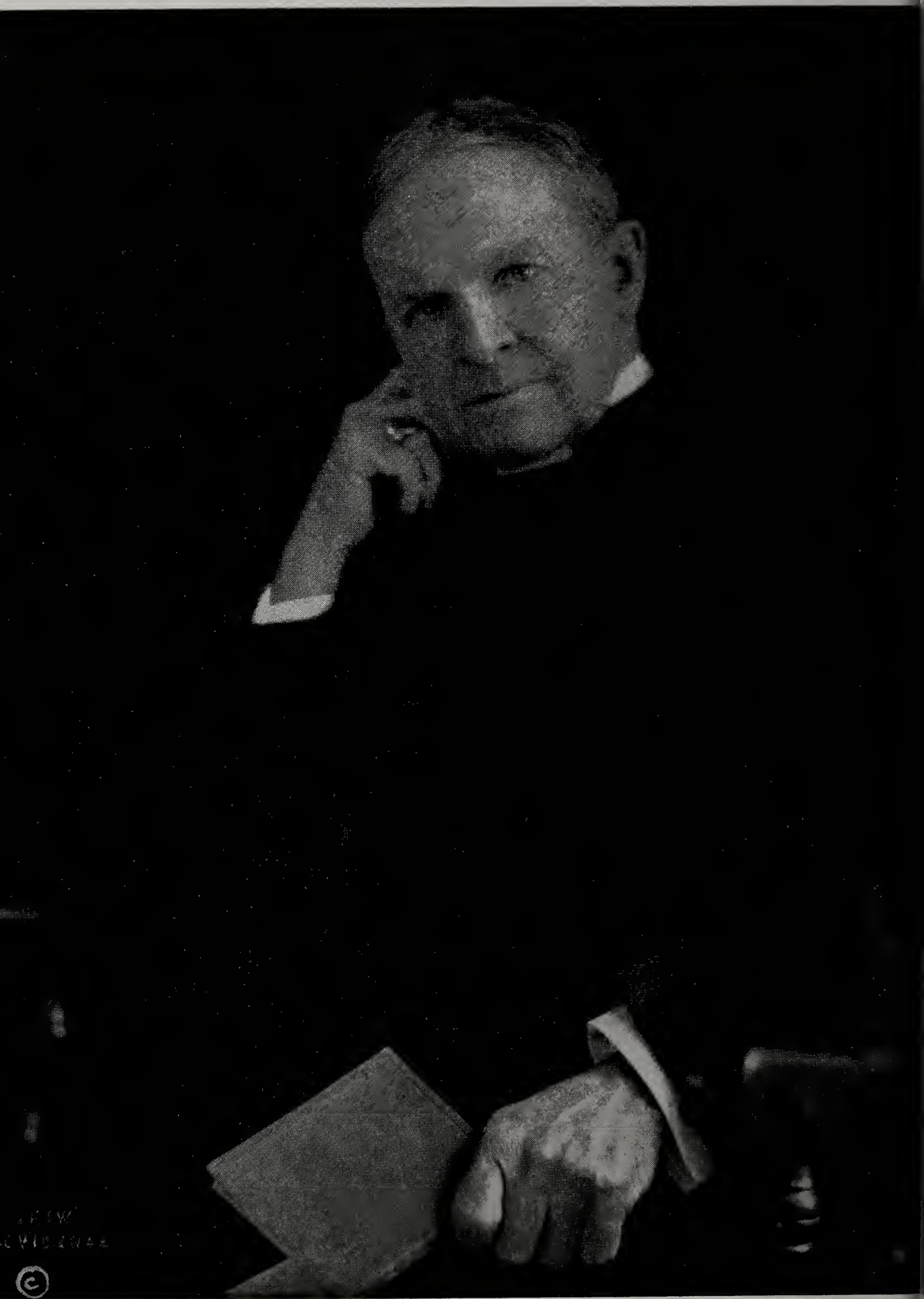
to this valiant soldier of the Cross. That night the bells of St. John's, Providence, tolled sixty-seven times, once for each year of the Bishop's life.

The next day, over three pages of the Providence Journal were devoted to comment and tribute. The sudden death was a shock both to Diocese and State. Four eminent Roman Catholics, clerical and lay, gave their words of tribute to this great Christian and citizen. Mr. Kent, the minister of the Westminister Unitarian Church remarked: "I am too deeply shocked to express much more than my sense of loss in the death of our good Bishop. As a member with him of a little club of clergymen I came to know the great and genial heart that beat in his breast." Governor Pothier said: "His whole-souled interest in mankind and the public welfare brought him the affection of the people and the respect of men of affairs." Many others, including Rathbone Gardner, Warden of Grace Church, who was to be so instrumental in determining the next Episcopal election—all had words to the same general effect. "He was Bishop not only of the Episcopal Church, but of all the churches." The resolutions of various diocesan organizations, as recorded in the 1911 Convention Journal, all echo the general feeling that a Mighty One had fallen in Israel. The tribute of Doctor Fiske of St. Stephen's, Providence, a man like Bishop McVickar in many ways, though of an entirely different theological outlook, might sum them all up. "He was one of the most conspicuous, useful and influential of our Bishops. His character was saintly."

CHAPTER VI.

**The Episcopate of
James DeWolf Perry, Jr.**

1911 - 1946



The Right Reverend James DeWolf Perry, Jr.

I

On September 21, 1910, a special Convention met at St. John's, Providence, to elect a successor to Bishop McVickar. Seven ballots were cast before the choice was finally made. In the first formal ballot, the beloved rector of St. Stephen's, Providence, George McClellan Fiske, received nineteen out of the thirty-one votes needed for election by the clergy. This number even rose to twenty-six in a subsequent ballot. In none of the seven ballots, however, was more than a quarter of the lay votes cast for Doctor Fiske. Several eminent presbyters in the Church, such as Doctor Alexander Mann and Doctor Leighton Parks of Boston, and Dean Hodges of Cambridge, as well as Bishop Brent of the Philippines and other missionary bishops received a few votes. Several of the clergy in the Diocese likewise were complimentarily remembered.

On the second ballot the Reverend James De Wolf Perry of New Haven received three clerical and six lay votes. That marked the turning of the tide. Doctor Bradner, rector of St. John's, the Reverend Arthur Washburn, and Rathbone Gardner, Senior Warden of Grace Church, Providence, all urged Mr. Perry's election. On the third ballot he received eighteen clerical and eighty-one lay votes to the twenty-three and forty-six cast for Doctor Fiske. On the fourth ballot, Mr. Perry obtained a lay majority, but it was not until the seventh ballot that he received two votes more than the twenty-nine needed, in that ballot, for choice by the Clerical Order. The election was, thus, as close and even more protracted than the McVickar election of 1897. On the motion of Doctor Fiske, the choice was made unanimous, and a low Church liberal was once more elected Bishop in Rhode Island.

The story goes that Doctor Fiske, on his way home up College Hill, was asked by a friend whether he believed that the Holy Spirit had operated in this particular Church Council. His reply was: "No! It was Rathbone Gardner." It would seem, however, that Doctor Fiske, then sixty, did play some part in the future theological development of James De Wolf Perry, then not quite thirty-nine. The Cause did not lose in the end.

II

On the Feast of the Epiphany, January 6, 1911, James De Wolf Perry, Jr., was consecrated the seventh Bishop of Rhode Island in St. John's Church, Providence, which nearly twenty years later was to become the Cathedral of the Diocese. The consecrator was the venerable Presiding Bishop, the Rt. Reverend Daniel Sylvester Tuttle. The co-consecrators were Bishop Lines of Newark and Vinton of Western

Massachusetts. The presenters were his last diocesan, Bishop Brewster of Connecticut, and Bishop Greer of New York, a former rector of Grace Church, Providence. One of the attending presbyters was the ordinand's father, James De Wolf Perry, and the preacher was Bishop Lawrence of Massachusetts, a former teacher and his first diocesan. Bishops Tucker of Virginia and Courtney, once of Nova Scotia, joined in the laying on of hands. The few Broad Church bishops of the day were, thus, mostly present.

Mindful of the fact that the young bishop was to succeed two leading figures of the Episcopal Church, Bishops Clark and McVickar, Bishop Lawrence closed a comprehensive sermon on the duties of the Episcopate with these words of encouragement: "If you are given the strength and wisdom partially to meet them, are not these duties great and ever enlargening opportunities? And why should not strength and wisdom be given? You are not responsible for your situation. A Diocese that knows why they have so chosen has elected you, the whole Church through her representative body has commended you, the Presiding Bishop and his co-consecrators are ready to ordain you In and through this ordination we hope and believe that God will bestow upon you added gifts of the Spirit. . . .

"Then as you take up the work, how familiar and happy it will all seem to you. Your fathers for generations have dwelt in this Commonwealth. You are physically, mentally, and spiritually a partial product of Rhode Island. Moreover, they have been devoted members and active workers in this Diocese. You will be attended to the altar by one (the father) who gives you an illustrious example of able, faithful ministry in the Church. You are in full sympathy with the traditions of the Diocese and of your predecessors in the Episcopate. You have the cordial support of the whole people, who through their representatives in Diocesan Convention elected you; and though still young, you have behind you years of happy, efficient and successful service in the Ministry. Where you have worked you have been beloved for the same qualities that make a true Bishop."

"We thank God that we are assured that in all gladness and confidence, albeit in all humility and quiet hope, you will so faithfully fulfill your course that at the latter day you will receive the crown of righteousness."

James De Wolf Perry, Jr., was born October 3, 1871, in Germantown, Pennsylvania, where his father had a memorable ministry of over forty years as rector of Calvery Church. The father had been born in Bristol, Rhode Island, a scion of the De Wolfs and Perrys, noted naval and commercial families of that seaside town. He had been ordained, and had served some years in his native State, before going to Germantown. There for many years he could be seen going from one parish call to another, on a bicycle, with his long coat tails flying behind him.

The future bishop graduated at twenty from the University of Pennsylvania, and like other Philadelphians of his day, went on to Harvard for a second bachelor's degree. Then he entered the Episcopal Theological School in Cambridge, where the great neighboring luminary was Phillips Brooks. Some of the atmosphere of that day is recaptured for us by Bishop Perry in his last Convention address in 1946. "This was the time of religious fervor well remembered by those of us who in schools and rectories and family pews watched and listened and took heed. The figures of Bishop Clark and Phillips Brooks and others here, in Boston and Philadelphia, stirred vast congregations by their eloquence. The immediate result was electric, illuminating for a moment or for a lifetime, the souls of individuals and releasing spiritual currents in the multitudes who felt the irresistible contagion."

One result of Bishop Perry's year at Harvard was to make him eligible, as it were, later in life for election to that select body known as the Overseers of Harvard College. As a proper Rhode Islander, who had known enough to go to Harvard, he succeeded that proper Bostonian, Bishop William Lawrence.

At Seminary, James Perry was thrown in contact with other outstanding men who had been drawn to E.T.S. by the influence of Phillips Brooks. He seems to have been a leader, and, according to E.T.S. tradition, a ringleader in the student (and faculty) rebellion against the colored stoles introduced by Dean Lawrence's successor, George Hodges. The new dean, vesting once for Chapel, found a reference to Acts pinned to his colored stole. The passage was: "And so we went to Rome."

The Brooks influence remained with the future Bishop until the end, that is, religiously and, to a slight extent, ritualistically, but not ecclesiastically. In the Anglo-Catholicism of his middle and later episcopate, the word *Ministry* was seldom heard, but *Faith* and *Order*, *Episcopate* and *Priesthood*, rang out regularly in public utterance.

The young theologian's first clerical post was a curacy at Christ Church, Springfield, Massachusetts. There the long illness of his rector, Dr. Cotton Brooks, left him in practical charge of that important parish for a year and a half. So it came about that, at twenty-five, he was called to the rectorship of another large parish, Christ Church, Fitchburg, where he won all hearts. His fame travelled to New Haven, where St. Paul's, the city's largest parish, called him. In another seven successful years he seems to have become virtual Dean of the ministers of New Haven. This cooperative attitude toward Non-Conformity lasted through the early years of his episcopate. Later he was to become more reserved.

Two personal events of these New Haven years are of interest. One of his teachers in St. Paul's Church School was a Yale senior, Henry Knox Sherrill, later to become Presiding Bishop of the Episcopal Church. The other event was the young rector's marriage to Edith Weir, daugh-

ter of a Yale professor, who was to be his gracious and able helpmeet for forty years. Two sons, one a prominent rector and the other a doctor, were the surviving children.

Bishop Perry died in Maryland on March 20, 1947, while on his way to a Lenten Church service. He was buried from the Cathedral of St. John in Providence. Later a chapel in the Diocesan House and a memorial altar in the Cathedral were consecrated by his successor, the Rt. Rev. Granville Gaylord Bennett.

Thus shortly after relinquishing his See, James De Wolf Perry, a great Christian gentleman, passed to his reward. His nigh thirty-six years as Bishop saw an immense strengthening of the Episcopal Church in the State. A letter addressed to him from his last Convention succinctly sums up both the work and the man:

"Your devoted clergy and friends of the laity, in Convention assembled, heard this morning with deep regret your letter of resignation as Bishop of Rhode Island. Through thirty-five years of your episcopate you have become bound to us by strong ties of affection and fellowship.

"We are deeply grateful for your leadership, warm personal sympathy, and spiritual strength upholding us through the sorrows and difficulties of two wars and a world-wide depression. Despite these conditions you have led us forward.

"The number of people on whom you have laid your hands in Confirmation has more than doubled the communicant strength of the Church in this Diocese. We rejoice with you in the new schools that have come into being, the development and adornment of our Diocesan homes for the young and for the aged, and the spirit of unity which prevailed among us and found its outward and visible expression in the establishment of the Cathedral.

"Happily there are still some months during which you will continue to be our beloved Diocesan. However, we want you to know that you will always be to us a Father in God and a close personal friend, and we pray for God's blessing to rest upon you in constant benediction."

III

The episcopate of Bishop Perry stands in much the same relationship to the Clark-McVickar period as the years of Bishop Henshaw do to the times of Bishop Griswold. It was a day of integration and closer organization, along with substantial increase. Bishop Henshaw made the beginnings of a real Diocese in Rhode Island. In the Clark-McVickar

period of nearly sixty years, the number of parishes trebled, and the communicants increased by sixfold, but organization had not greatly advanced. It was the accomplishment of Bishop Perry, in his first ten years, to establish the closely articulated unity present today, crowned somewhat later by a Cathedral, which, in this small State, is a real center. The first ten years, incidentally, is the period of greatest communicant increase in the whole episcopate, 44 per cent as against only 11.4 per cent in the State's population. In the twenties the diocesan growth of 15% barely exceeded the population increase of 12.7%. In the thirties the ratio was much better, 18% to 3.8%. Since 1940, communicant growth, due in part, to smaller Church Schools and the cessation of English immigration, has not quite kept pace with the population.

The first ten years of Bishop Perry's administration, then, stand out as most fruitful in many ways of the thirty-five. Besides the 44 per cent increase in communicants, the Diocesan Council, with the various departments was organized. Further, St. Andrew's School obtained a large new building, McVickar Hall, soon after Bishop Perry's arrival, and, somewhat later, St. Paul's, Providence, its church building. St. Andrew's, Providence, likewise built its large parish house. Also several new missions, particularly in the suburbs and rural areas, were developed, along with a small beginning in Italian work. Later this was abandoned, partly because of the lack of workers in the Episcopal Church for such enterprises, and partly because of the unwillingness of the parishes involved to encourage Italian membership. Methodists and Baptists have taken over where the Episcopalians missed an opportunity.

The period from 1921 to 1931, true perhaps to the materialistic trend of the times, was more fruitful in building than in communicant increase (only 15%). Then, St. George's Parish, Central Falls, erected its noble stone church. St. Luke's, Pawtucket, did the same. St. Martin's Parish in Providence acquired a beautiful church and parish house. St. Thomas' Church, Providence, built a sizable parish house. Several smaller buildings saw the light here and there. St. Andrew's School, due largely to its energetic rector, the Rev. Albert Crabtree, obtained its fine dining-hall building, Bishop Perry Hall. Missionary contributions in this period rose from \$73,189 to \$94,645.

The next sixteen years may be divided into two periods of about eight years each. For, from 1930 to 1938, Bishop Perry was, in addition to his diocesan duties, Presiding Bishop and President of the National Council. While these depression years record no building of consequence, and show a considerable decrease in giving, communicant growth took another upward jump, 18 per cent, or four times the depression rate of increase in population.

From 1940 on, the financial picture brightened considerably. The total receipts of all parishes in the year 1929 were \$866,296.21. In 1946 they were \$1,148,694.02. This 28 per cent increase in contributions must be set against a 35 per cent increase in these seventeen years in communicants. As the value of the dollar was less in 1946 than 1929, it is

evident that per capita giving had decreased somewhat absolutely, and considerably more relatively. In other words, up to 1946, the Diocese had not entirely recovered from the depression declines.

Here we might mention two general features of the bishop's administration. The first was his attitude toward candidates for the Ministry and toward canonical examinations. Having profited in Seminary from both Hebrew and Greek, Bishop Perry was very chary of dispensations from the Greek New Testament. He had kept up his Hebrew through the first decade of his own episcopate, and felt very strongly that every young candidate should at least study New Testament Greek. Only the demonstrably incapable ever got a dispensation. This Biblical bent of mind made him a frequent participant in oral questioning of candidates in this subject, as well as in various others. His conscientious attendance at the canonical examinations was much appreciated by the examining chaplains. Moreover, he never favored ordaining poorly educated lay readers simply because they were doing well in some parish or mission. Nor was he at all eager to accept ministers or priests from other communions. He apparently rather doubted that adaptability and real happiness would go with such a fundamental change. As he once told the present writer, really to be an Anglican, you must be born one.

This remark reveals the real nature of the Bishop's later Anglo-Catholicism. His Anglicanism might be described as right of center, like that of his close friend, Archbishop Temple. He gladly wore a mitre where it was *de rigueur*, but seldom elsewhere, nor did he ever become adept in the ways of the ritualistic restorers. He tried to set a norm for the Diocese in the services of the Cathedral, some ritual, but not too much, reverence but not genuflection.

The bishop's conversion from low church liberalism to mild Anglo-Catholicism is traceable in his early Convention addresses and in the gradual change in the ecclesiastical complexion of the Diocese, a change not always appreciated by the old-timers among the clergy and laity. The suggestion which he reportedly once made to the Vestry of a big low church parish, that it ought now to be ready for somewhat more advanced Churchmanship, fell on stony ground. The Clark-McVickar tradition was retained. In other instances, however, low church parishes and missions were transformed into ones outwardly, at least, Anglo-Catholic. However, the two long-time strongholds of advanced Churchmanship in the Diocese, St. Stephen's, Providence, and St. John's, Newport, did not, for a variety of reasons, grow in forty years. On the other hand, the two big downtown parishes of the Diocese, Grace Church, Providence, and St. Paul's, Pawtucket, representing a quite different type of Churchmanship, have, in this forty year period, trebled their communicant lists. However, in spite of growing theological differences, the Diocese still maintained its former harmony.

Statistically, as of 1946, the year of Bishop Perry's retirement, twenty-two parishes and missions had Anglo-Catholic rectors or vicars in place of the four of 1911. Graduates of the Episcopal Theological School,

which the Bishop began to disapprove of from 1918 on, remained practically stationary in number in a slowly growing clergy list—22 out of 71 in 1911, and 21 out of 88 in 1946. Rhode Island, however, did not become as yet an Anglo-Catholic Diocese, despite all the gains of the movement. Bishop Perry, in one of his later Convention addresses, complained that the first question a Vestry asked concerning an Episcopal nominee was not about his qualifications, but “Is he High-Church?” This, apparently, replaced the usual question, “Is he over forty?”

This change in Churchmanship resulted on the Bishop's part in decided cooling of enthusiasm for any movement toward Christian unity which would turn the Episcopal Church in a Pan-Protestant direction. The Bishop fought hard to help defeat the proposal for Episcopal and Presbyterian union, which was before General Convention in 1943 and 1946. Union, he felt, should be an organic one of the basis of Catholic Faith and Order. How all this differs essentially from the Roman ultimatum of unconditional surrender is difficult, of course, for a Protestant to see.

The outstanding features of Bishop Perry's administration, then, apart from a considerable change in diocesan Churchmanship, were a doubling of communicants, many new buildings in parishes and institutions, heavy increases in endowments of all sorts, the founding of St. Michael's and St. Dunstan's Schools in Newport and Providence, as well as the Seamen's Institution in Newport, and the establishment or reestablishment of eleven missions. Ten missions reached self-support in these thirty-five years, nearly all of them in growing areas such as Cranston, Warwick Neck, Pawtucket, Riverside and North Providence.

Although Bishop Perry wrote excellent sermons and Convention addresses, he was not an outstanding preacher, as were his predecessors, Griswold, Henshaw, Clark and McVickar. It was only after his return from a supervisory chaplaincy in World War I that he discarded written sermons. Leadership by public speech was not his.

Leadership in other ways, however, was abundant. Thus he was one of the moving spirits in the founding of the Church War-Commission during World War I, and of the National Council after it. He introduced modern office methods into the Diocesan Office and organized the Diocesan Council with its six Departments. He brought in as Executive Secretary of the Diocese a prominent layman, Lewis D. Learned, who for fifteen years attended to the details of Diocesan administration and finance. It was his misfortune that, for the eight years of his service in the Presiding Bishopric, he was obliged to command a strategic retreat. When the signal for Church advance was once more sounded, the command was given to younger hands.

The net result of Bishop Perry's constant absence from the Diocese in the years 1930 to 1938, absences not merely in New York, but also in Asia and Europe, could have resulted in a considerable slowing down in the tempo of the Diocese. Such, however, was not the case.

If communicants increased in the Diocese from 1930 to 1940 by eighteen per cent, while population increase was less than four per cent, one reason was the splendid support Bishop Perry had from his assistant, Bishop Bennett, an eminent preacher and public speaker. Another reason, doubtless, was the fact that men seek God more in adversity than in prosperity. The lean years of the Great Depression did not bring a spiritual depression with them, at least not in the Diocese of Rhode Island.

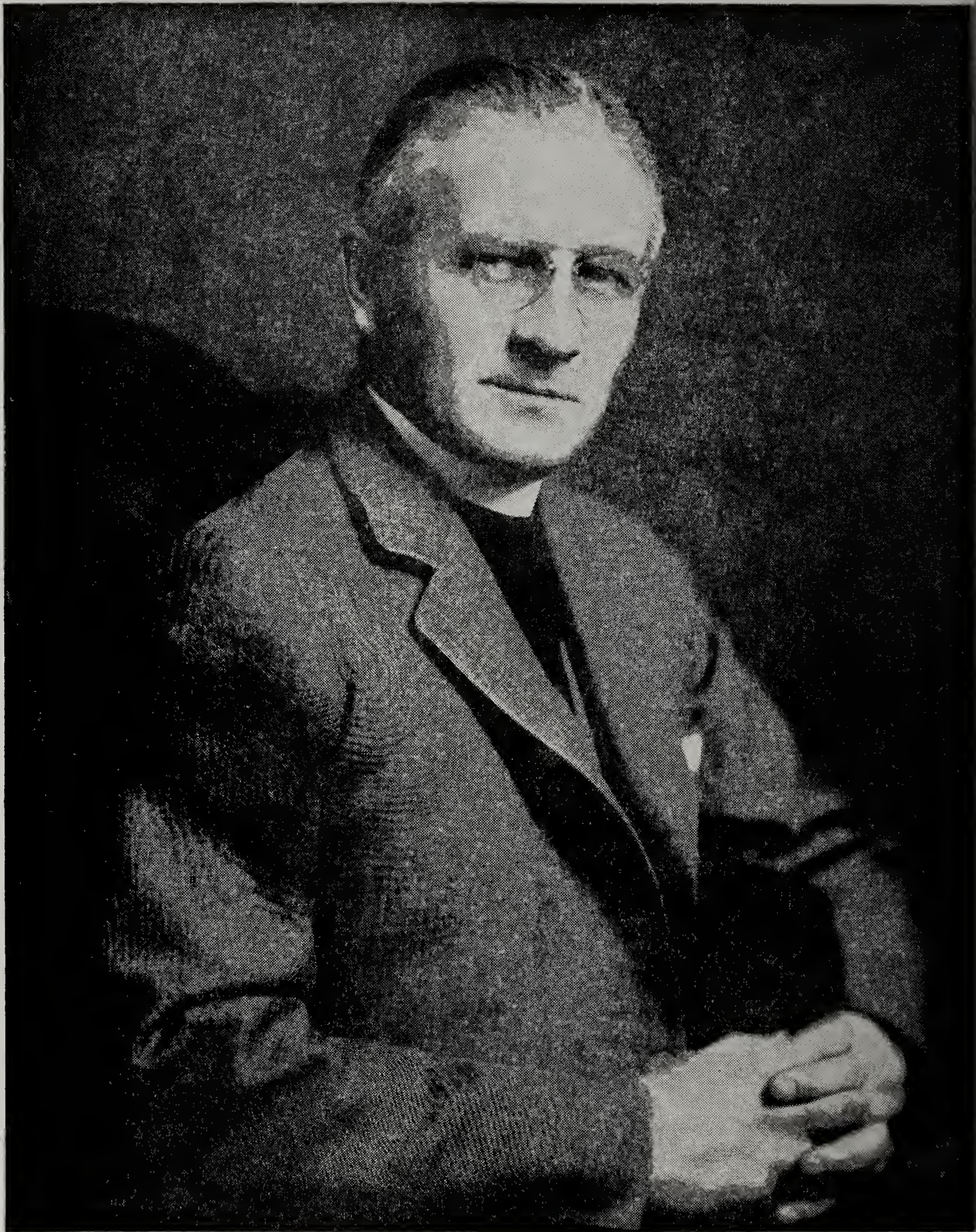
When Bishop Perry came back in 1938 from his term as Presiding Bishop, the exhausting years had taken their toll. Things national and ecumenical, however, as well as things diocesan, occupied his attention, often far into the night. Though the Diocese dragged its feet somewhat in these last eight years, they were not ones of retrogression. Communicants increased somewhat, and three new Missions in Scituate and Rumford came into being. The financial losses of the Depression were largely restored.

The overall accomplishments of the Perry episcopate were thus large and important. To that let the words of his successor, Bishop Bennett, in his first Convention address, bear witness: "For the first time in thirty-six years this Convention meets without the leadership of Bishop Perry. Into the mold of those full years he poured without limit his faith, his amazing energy and leadership and his constant kindness. Such a heritage is left to but a few dioceses, and we thank God for the life of this great Christian gentleman, whose influence will be felt in the whole Church, in the Diocese and in the lives of many individuals long after most of us have gone."

CHAPTER VII.

**The Episcopate of
Granville Gaylord Bennett**

1946 -



The Right Reverend Granville Gaylord Bennett

I

Bishop Perry presented his resignation to the Diocesan Convention in May of 1946 and to the House of Bishops at General Convention in the autumn. As soon as the House of Bishops had accepted it, plans were made in Rhode Island to search out and elect a successor. Two different committees went to work on the matter and investigated the qualifications of various presbyters.

One obvious candidate was Bishop Bennett, who had many friends in the Diocese and had served fifteen years as auxiliary bishop and suffragan bishop in the Diocese. His friends thought that he had earned his right to the succession. A considerable number of the influential clergy and laity of the Diocese felt, however, that a younger man, with a new policy, should be chosen, particularly since Bishop Bennett would remain permanently in the Diocese as suffragan. We should have two bishops instead of one.

After canvassing many possibilities, a group of clergy, headed by several rectors from the Blackstone Valley, presented the name of the Reverend Victor E. Kennan, a moderate Anglo-Catholic rector in Baltimore, to the Convention. Another group, composed chiefly of the Providence and Bristol County rectors, sponsored Bishop Bennett. Before the election the clergy seemed almost equally divided, with many of the younger and more advanced Churchmen on one side, and many of the older and more moderate Churchmen on the other. However, the vote was far from being on party lines or on the basis of youth versus age. On the election day itself the laity, as expected, voted two to one in favor of Bishop Bennett, while the clergy vote was thirty-nine to thirty-one. The election was thus settled on the first ballot, something not too common in episcopal elections, and, as usual, it was immediately made unanimous. Once more Rhode Island had elected an Evangelical with liberal leanings. Ironically, the "young" candidate died suddenly some three years after the election.

II

Granville Gaylord Bennett was born in Deadwood, South Dakota, on November 28, 1882, where his father was a lawyer, a judge, a member of Congress, and a good Presbyterian. Bishop Bennett looks back with gratitude to the religious influences of his home. He is the second Bishop of Rhode Island to come into the Church from Presbyterian up-bringing, the other being Bishop Clark.

The Bishop's early education was at private academies in New York and Nebraska. He graduated from the University of Nebraska in 1903,

and from the Western Theological Seminary in 1907. He was made deacon in 1906 by Bishop Graves of Western Nebraska, whose daughter, Margaret, he married on June 7, 1907, and in whose jurisdiction he also worked for four years. Two married daughters, one living in Rhode Island and one in California, came of this marriage. The first Mrs. Bennett died after some twenty years. In 1933 the Bishop married Miss Mary Roswell Horr of Duluth, Minnesota. His young son is named Peter.

After four years in Nebraska, Granville Bennett served for seven years as rector of two different churches in Montana. Then came a promotion to St. Paul's Church in Minneapolis, where the future Bishop's preaching talent became widely known. After two years, in 1920, he was elected Bishop Coadjutor of the Diocese of Duluth, which was later reunited, in 1944, with the Diocese of Minnesota. Bishop Bennett's connection with Duluth ceased in 1933, after two years as assistant, in Rhode Island, to Bishop Perry, then Presiding Bishop of the Episcopal Church. In 1939, after Bishop Perry had served his term as Presiding Bishop, Bishop Bennett was elected to a permanent position as suffragan. It was the active undergirding of the assistant that had made possible, without damage, the frequent absences of Bishop Perry from his Diocese.

III

Although only seven years have elapsed (in 1953) since Bishop Bennett's election as Diocesan, and though his episcopate, by canon, must come to an end shortly, considerable advance has been made, particularly in the Missions. The ceaseless activity of the new Archdeacon, the Venerable Anthony R. Parshley, resulted in the founding of four new and apparently permanent missions in the first two years of the new episcopate. These are the Church of the Messiah in Foster, St. Mark's, Hoxsie, Church of the Holy Spirit, Shannock, and St. Thomas', Alton. The mission in Arcadia, long a pet project of Bishop Perry, was reluctantly given up to cultivate the more responsive areas around Shannock and Canonchet, a little farther to the south. For the third time in 135 years a mission was started in the village of Chepachet. If it had been possible to have a morning service there, instead of an evening one, and to establish a Sunday School, this mission might have taken root. Another mission, which lasted several years, was one in the Tiogue section of West Warwick and Coventry.

Another significant advance in the missionary parishes has been the assumption of self-support by six missions of long standing, namely: St. Barnabas, Apponaug, St. Thomas', Greenville, Holy Trinity, Tiverton, St. Andrew's, Providence, Grace Memorial Church, Phillipsdale, and St. David's, Meshanticut Park. Most of these parishes have profited greatly from the movement from the cities to the suburbs which is taking place all over the country.

A third aspect of progress has been the erection of several new church buildings by loans underwritten by the Diocese, but payable by the parishes themselves. Thus the Mission of St. Michael and All Angels in the Rumford section of East Providence has acquired a good rectory and the costly basement of a new church. A new church building, on drier ground, was started late in 1953.

The Church of the Holy Spirit in Shannock has likewise acquired a rectory and a roofed-over basement, with the burden of debt already much reduced. St. Mark's Mission, in the fast-growing part of Warwick known as Hoxsie, has a sizable basement church, erected in 1949, as well as a new rectory.

The colored church of The Saviour, after many tribulations, has acquired a church and a parish house on North Main Street, Providence, not far from the erstwhile building of the Church of the Redeemer, sold long ago to a Polish parish. However, even if the location and growth of the colored work could have been foreseen forty years ago, funds would have been lacking to buy this particular building for the Diocese.

Another church to get a fine building, without too great a debt, is the thriving Trinity Church Mission, founded in 1943, in rapidly growing Scituate. Trinity Church, St. Timothy's, South Scituate, and the Foster Mission had in 1953 nearly 180 Church School children between them and about 200 communicants. This section of Rhode Island, with Pascoag, further north, is perhaps the most promising area of diocesan missionary effort, except, possibly, Hoxsie and Norwood.

Last, but not least, is the fact that the Mission of the Resurrection in Norwood has, after twenty-five years of waiting, built a good-looking church structure on its basement foundation. The debt here is relatively heavy, but is being steadily amortized.

This represents, in brief, the encouraging story of the advance of the Missions in the Diocese between 1946 and 1953. What of the established and self-supporting parishes? These have held their own in the cities, with some advance here and there, and with some recovery from the slump in Church School enrollment which set in after the depression years. On the whole, the self-supporting parishes, at least the larger ones, have done well enough for themselves, though the income of almost no parish can be said to have kept pace with the rise in prices. Grace Church, Providence, has added considerably to its parish house facilities, at the cost of \$275,000 raised among its constituency and friends. St. Paul's, Pawtucket, All Saints, Providence, St. Martin's, Providence, and the Church of the Transfiguration, Edgewood, and Trinity Church, Pawtucket, have spent \$20,000 to \$50,000 on improvements and enlargements. Two well-appointed parish houses have been built at Wickford and Wakefield.

Several more things, material and spiritual, of these few years may be mentioned. One of these is the new Conference Center on the large

lake near Pascoag, an estate left to the Diocese by the will of Judge Samuel Harris. This has proved itself of great value for all sorts of gatherings, social and religious, day camps, camps for small overnight groups, parish picnics, etc. If more money were available, the usefulness of the Center could be greatly increased. In 1953, for the first time, it was possible to hold a Diocesan Young People's Conference here.

Two new ventures of a financial nature came to success early in 1952. The first, an Episcopal Charities Drive for the benefit of the Diocesan Institutions, made an encouraging first-year beginning, with some \$35,000 gathered. The second was a drive of a more specialized variety for a new building for St. Dunstan's School. Some \$130,000 was raised for this purpose from people within and without the Church. The Rev. John S. Higgins, D. D., of St. Martin's, Providence, now Coadjutor Bishop, in whose former parish the St. Dunstan Choristers sing, was prominent in this venture, as well as being the head of the Charities Drive. In this connection, we might also mention the \$500,000 bequest made to Trinity Church, Newport, by Mrs. Wilks, the daughter of the famous Hetty Green. With a further legacy of \$300,000 from Mr. Coddington of New York, a descendant of Newport's first settler, Trinity parish now has an endowment of over a million dollars, the largest, perhaps, in New England. It has just given \$16,000 for a dormitory at the Conference Center.

Another item of interest is the expansion of educational effort for adults as well as children under the auspices of the Department of Christian Education. This work grew greatly in both scope and vigor during this episcopate, under the promotional hand of the Reverend Doctor C. Lennart Carlson, rector of St. James' Church, North Providence, former head of the Department. The aim was to follow, as far as possible, in the new paths opened up by the corresponding department of the National Council.

Like the Department of Christian Education, the Department of Christian Social Relations, under the leadership of the Rev. Gene Scaringi, rector of Christ Church, Providence, has enlarged its scope and borders. The chaplaincies in the numerous State Institutions, with the varied contacts, are under its direction, as well as many sorts of individual case work. Its latest hope is to establish in the Diocese a home for teen-age girls, something much needed, which the initial success of the Church Charities Fund brings nearer to realization.

Finally, we might mention the State-Wide Mission, organized at Bishop Bennett's suggestion, in which he took a large personal part, as did many diocesan clergymen, as well as nearly a score of bishops and priests from without the Diocese. This Mission culminated on October 8, 1950 in a great Sunday afternoon service at the Providence Arena in which an almost endless procession of choirs and 7,000 other people participated. This service was probably the largest non-Roman religious gathering ever assembled in Rhode Island. The preacher was the Presiding Bishop, the Rt. Reverend Henry Knox Sherrill.

The relatively short episcopate of Bishop Bennett, which canonically must terminate in 1955, has thus been more than a holding action. New mission work in country and suburb, which in the last years of the preceding episcopate, advanced only by the initiative of neighboring rectors, received vigorous central promotion and direction under the Reverend Anthony R. Parshley, Litt D., who gave up his twenty-year rectorship at St. Michael's, Bristol, to become Archdeacon of the Diocese. Relatively extensive borrowings for building purposes are being justified by results.

There have been numerous changes in seven years in the clergy personnel of the parishes and missions. An off-hand count in 1951 made the changes for five years previous number sixty-four, an amount just about equal to the separate cures. This count excludes, of course, the curates in the Diocese, whose turnover has been even more rapid. The replacements, by and large, are not inferior to those who have gone. Rhode Island can still obtain good men from both without and within the Diocese. Nevertheless, the need for longer tenures in parish and mission is acute. Until the parishes cease demanding young or youngish rectors, the pressure to move on, while there is yet time, will continue.

IV

At the Diocesan Convention in May, 1952, Bishop Bennett asked for a Coadjutor Bishop. The Convention immediately gave the necessary legal consent, as did the General Convention of the Church held in Boston the following September. Soon thereafter twenty-four names of suitable persons were presented to the special Committee appointed to receive them. About half of these men were nominated from the floor at a special electoral Convention held on November 18. Four presbyters of the Diocese, the Reverend Messrs. Arthur Roebuck of St. Paul's, Pawtucket, and James R. MacColl of Trinity, Newport, the Reverend Doctors John B. Lyte of All Saints, Providence, and Anthony R. Parshley, Archdeacon of the Diocese, all received sizable votes. Doctor John S. Higgins, rector of St. Martin's, Providence, was, however, far in the lead with 36 clerical and 88 lay votes on the first ballot. Next to Dr. Higgins was Dr. Charles W. Lowry, rector of All Saints parish, Chevy Chase, Maryland, a well-known theologian. On the next three ballots Dr. Higgins gained slowly and Dr. Lowry rapidly. On the fourth ballot Dr. Higgins had 44 clerical votes and 129 lay votes, and Dr. Lowry 36 clerical and 126 lay votes. Dr. Higgins was then declared duly elected. Upon the motion of Archdeacon Parshley, the vote was made unanimous. For the first time in its history the Diocese of Rhode Island had elected one of its own presbyters Bishop. Bishop Higgins, incidentally, is the fortieth clergyman born, since the Revolution, in the British Empire, to become a bishop of the Episcopal Church in America. There will always be an England, if the old country continues to supply one bishop in thirteen to the American Church!



THE CONSECRATION OF BISHOP HIGGINS
(left to right) Bishops Donegan, Lawrence, Sherrill, Keeler

John Seville Higgins was born in London on April 14, 1904, where he obtained his secondary education. At the age of nineteen he migrated to the New World, as did an older brother, Herbert Ralph, now rector of a large parish in Evanston, Illinois. At the age of twenty-four John Higgins graduated from Oberlin College in Ohio in 1928, obtaining from it a M. A. a year later. In 1931 he received his B. D. from Seabury-Western Theological Seminary and, in 1947, the honorary degree of Doctor of Divinity.

After brief service as missionary in Nevada and curate in Evanston, Illinois, Bishop Higgins married Florence Marion Laird and served from 1932 to 1938 as rector of the Church of the Advent in Chicago. From this period came his two children, a boy and a girl in their late teens.

For ten years from 1938 to 1948 he was the rector of the important downtown parish of Gethsemane in Minneapolis. Then began an equally successful ministry at St. Martin's parish in Providence.

Bishop Higgins, in his strenuous career, has found time to write no less than five little books, historical and devotional, as well as to participate actively in a multitude of diocesan and General Church affairs. Thus for five years previous to his consecration he was a member of the National Council in New York. In all his multitudinous activities he has exemplified his abilities as counsellor, administrator, financier, pastor and preacher.

Bishop Higgins was consecrated in the Cathedral of St. John on February 4, 1953, in the presence of nine bishops of the Church, and various dignitaries from Church and State. The chief consecrator was the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, the co-consecrators being his present diocesan, the Rt. Rev. Granville Gaylord Bennett, and a previous diocesan, the Rt. Rev. Stephan E. Keeler of Minnesota. The preacher was the Rt. Rev. Horace W. B. Donegan, bishop of New York, who preached a stirring sermon on the duties of a bishop in today's world. The new Coadjutor's immediate assignment was the charge of the missions and several diocesan institutions.

CHAPTER VIII.

Retrospect and Prospect

I

As we look back over the one hundred and sixty years of the Diocese of Rhode Island, we are struck by the fact that Church growth has far exceeded population increase. The 200 estimated communicants of 1810 had become over 2,000 in 1850, or about ten fold, while population had not doubled. These 2,000 communicants of 1850 grew in 1950 to be 31,265, or nearly sixteen times more, while people in the State multiplied only five and a half times, from 147,545 to 796,813. Immigration, as we have seen, played a considerable part, as did conversions from Protestantism and Paganism, in this increase. Until twenty-five years ago, when Church School registration began to sag, the Christian nurture of the Church's children doubtless played the most important part of all in making one person out of seventeen in Rhode Island a baptized member of the Episcopal Church. The national average is one in sixty.

CHURCH AND STATE POPULATION IN RHODE ISLAND

1830 - 1950

Date	State Population	Communicants	State Increase	Church Increase
1830	97,199	828	—	—
1850	147,545	2,064	51.8%	148%
1860	184,620	3,263	18.4%	58%
1870	217,352	4,705	24.5%	44.2%
1880	276,531	6,388	27.2%	35.7%
1890	345,506	9,353	24.9%	46.3%
1900	428,506	12,372	24.6%	32.3%
1910	542,610	13,844	26.6%	11.9%
1920	604,397	20,037	11.4%	44%
1930	687,497	23,177	11.3%	15.6%
1940	713,346	27,569	3.5%	19%
1950	796,813	31,265	18.3%	13%

II

How does Rhode Island compare in all this growth with the other Dioceses in New England? Better than Connecticut, but less well than Massachusetts, New Hampshire, Maine and Vermont.

A century ago Connecticut had more communicants than all the rest of New England. Today it has considerably less than one-half—69,000 out of 155,000. In brief, its communicants multiplied seven and a half times in a century, while Connecticut population increased four times.

STATISTICAL TABLE OF THE NEW ENGLAND DIOCESES

1850 - 1950

Diocese	Date	Parishes	Clergy	Communicants	Church School	State Population	Proportion of Communicants
Connecticut	1850	110	99	9,360	3,903		
	1875	166	178	17,527	12,336	622,700	('80) 1 in 34
	1900	190	210	30,868	16,580	908,420	1 in 29
	1925	226	214	53,438	17,016	1,380,631	('20) 1 in 26
	1950	200	210	69,560	19,074	1,709,242	('40) 1 in 26
Maine	1850	9	11	674	572	583,169	1 in 900
	1875	31	23	2,014	1,800	648,946	('80) 1 in 322
	1900	52	36	4,164	1,962	694,466	1 in 167
	1925	62	50	7,106	3,002	768,014	1 in 108
	1950	67	66	9,109	2,530	847,226	1 in 93
Massachusetts	1850	63	63	5,142	3,853	994,514	1 in 190
	1875	113	140	13,071	11,580	2,238,943	('80) 1 in 175
	1900	217	260	39,508	23,665	2,805,346	1 in 72
	1925	211	255	62,192	21,983	3,852,356	('20) 1 in 60
	1950	200	258	80,257	23,381	3,238,108	1 in 40

Diocese	Date	Parishes	Clergy	Communicants	Church School	State Population	Proportion of Communicants
New Hampshire	1850	11	10	560	225	317,971	1 in 568
	1875	21	25	1,706	1,141	346,991	('80) 1 in 203
	1900	43	48	4,393	2,038	411,588	1 in 90
	1925	49	50	6,484	2,517	443,083	('20) 1 in 68
	1950	50	43	10,290	3,002	491,524	('40) 1 in 48
Rhode Island	1850	19	25	2,098	2,145	147,543	1 in 70
	1875	43	41	5,574	5,472	276,531	('80) 1 in 54
	1900	62	70	12,372	8,875	428,556	1 in 35
	1925	79	91	22,343	8,376	604,397	('20) 1 in 27
	1950	75	94	31,265	7,866	796,813	1 in 25
Vermont	1850	31	23	1,758	817	314,120	1 in 173
	1875	44	31	2,846	1,432	332,286	('80) 1 in 113
	1900	65	46	4,981	2,083	343,641	1 in 69
	1925	70	39	6,216	1,620	352,428	('20) 1 in 56
	1950	56	40	7,298	1,470	359,231	('40) 1 in 49
Western Massachusetts	1901						
	1925	78	59	15,882	5,631	See Mass.	
	1950	69	72	18,542	5,979	1,078,523	1 in 52

In 1850, communicants in Connecticut were 1 in 34 of the population. They are now 1 in 26. In Rhode Island the proportion improved from 1 in 70 to 1 in 25. This is in a State which has the largest Roman population of any in the Union, namely 55 per cent. Again, Maine, in a century, increased its members from 1 in 900 to 1 in 93. New Hampshire has risen from 1 in 568 to 1 in 48. The Diocese of Massachusetts with over one-half of the communicants of New England as a whole, has climbed from 1 in 190 to 1 in 40. When it comes to the record of the decade of 1940 to 1950, however, all the dioceses of New England, except New Hampshire and Vermont, have lagged somewhat behind the growth of their respective States. In Vermont diocesan increase was double that of the State, in New Hampshire, three times. The causes of these variations the present writer will (D. V.) seek to uncover in another publication.

III

What, in this century that we have been reviewing, has been the relative growth of the Church in the various areas into which Rhode Island can be divided? The following table gives some interesting figures.

STATISTICS BY AREAS

DIOCESE OF RHODE ISLAND

1850 - 1950

	COMMUNICANTS					CHURCH SCHOOL PUPILS					CONTRIBUTIONS	
	1850	1875	1900	1925	1950	1850	1875	1900	1925	1950	1925	1950
Providence	742	2423	4943	8002	9852	578	2133	3255	2566	1685	\$257,542	\$ 353,245
Blackstone Valley	440	1208	2352	5583	7465	651	1456	2283	2572	1481	\$111,616	\$ 178,597
Northwest Rhode Island	81	100	471	1232	2186	100	160	430	435	768	\$ 26,531	\$ 51,391
Southwest Rhode Island	326	488	1266	3045	5566	300	604	982	1563	2083	\$ 68,405	\$ 189,725
Southeast Rhode Island	849	1355	2376	4481	6196	566	1130	1885	1316	1849	\$118,604	\$ 243,540
	2438	5574	11408	22343	31265	2195	5472	8835	8452	7866	\$592,698	\$1016,498

The first fact which emerges is that, in all areas of the State, the Church has grown considerably. The lowest percentage is that of the southeast area, Bristol and Newport counties, where the increase has been a little more than seven times, from 849 communicants to 6,196. Its gain in Church School enrollment has been somewhat over three times, 566 to 1,849, all this gain having been made prior to 1900.

In the city of Providence, Episcopalians have multiplied over thirteen times, this increase likewise occurring most largely before 1900. Since 1900, while communicants have doubled, Church Schools have halved their enrollment, a situation somewhat improved by 1953. The same is roughly true of the chiefly urban Blackstone Valley. There Church Schools have gained only 220 per cent, 651 to 1,481, with the School enrollment dropping by over a third, 2,572 to 1,481, from 1900 to 1950. Proportionately, therefore, the Blackstone Valley has done better than the big city. Absolute gains all along the line have been only in the western areas. Northwest Rhode Island, by which is meant the towns of

North Providence, Johnstown, Coventry, Smithfield, Gloucester, Burrillville, Foster and Scituate, has had the largest percentage of growth both in communicants and in Church School. The first rose 26 times, from 81 to 2,186, and the second more than seven times, from 100 to 768. In the last fifty years the gain has been about five times in communicants, 471 to 2,186, and less than double in the Church School, 430 to 768.

A similar situation exists in the southwestern portion of the State from Cranston to Westerly. In a century, communicants have increased some seventeen times, from 849 to 6,196; in the last fifty years the growth has been about 50 per cent, from 4,481 to 6,196. Church School enrollment gained over three times in the century, and about forty per cent in the last fifty years.

What are the prospects of Church growth in these various areas? If one may hazard a forecast, it would be that, in the Providence and Blackstone areas, the Church will about hold its own, although missionary opportunities among non-Anglo-Saxons are not inconsiderable. However, even if grasped, these may only replace the losses to suburb and country. On the other hand, the western portion of the State is bound to see a considerable strengthening of the Church. East Providence, Barrington and Portsmouth should continue largely to gain, while Newport, Bristol and Warren will probably do little more than hold their ancient own. Yet Rhode Island, as a whole, is still a good missionary field, easier to cultivate than most of our domestic jurisdictions.

As one thumbs through the financial sections of the Journals of the New England dioceses, one is struck by the large amount of invested funds therein noted. The benefactors of the past support a considerable portion of the work of the present. Thus the total endowments of the Diocese of Rhode Island would be approximately \$4,300,000, much less, however, than the nearly \$6,000,000 of Western Massachusetts, a smaller diocese numerically.

In spite of being a poor relation of Western Massachusetts, Massachusetts and Connecticut, the Diocese of Rhode Island has had many wealthy benefactors, whose gifts, while they lived, and whose legacies have strengthened its work immeasurably. To their gifts we must add those of various corporations which have built and sustained, in whole or in part, a number of churches, parish houses and rectories, particularly in the industrial areas of the Blackstone and Pawtuxet Valleys.

Of these many benefactors, the first place in largeness and continuity of giving goes to the "Browns of Providence Plantations", originally Baptists or Quakers. Of the four brothers, Nicholas, John, Joseph and Moses, who carried on a large mercantile and iron-mongering business before and after the Revolution, only Nicholas continued, with new partners, to maintain and expand the old mercantile and shipping enterprises. His ships traded with Europe, Asia, and Africa. By 1836 the families of Moses and Joseph had died out, though John's blood is in the veins of the Herreshoffs and Chesebroughs. The descendants of Nicholas Brown,

thus, were to maintain the family tradition, acquiring also in time the textile interests of Moses Brown, who had been the partner and backer of Samuel Slater, the textile pioneer. Nicholas' daughter, Hope, married Thomas P. Ives, whose descendants, together with those of Nicholas Brown, Jr., have carried on largely, in their successive generations, in both public business and private philanthropy.

The Ives family became Episcopalians somewhat earlier than the Browns. Hope Brown Ives, the great-grand-daughter of the original Hope Brown, married Henry Grinnell Russell. It was she who gave the Diocese the Bishop's house at 10 Brown Street, Providence, together with an endowment of \$82,000, as it stands today. Her other great gifts were to endow the Mission and Pension Funds of the Diocese with sums now amounting to \$140,000 and \$50,000 respectively.

When John Carter Brown, the son of Nicholas, Jr., a Baptist and an old bachelor, married a young Episcopalian, he unwittingly did the Diocese of Rhode Island a great service. His two sons, John Nicholas and Harold, were baptized in old St. John's and grew up to be staunch and generous Churchmen, John Nicholas being low Church and Harold being high Church. They were fast friends, even if they were often on opposite sides in the proceedings of the Diocesan Convention. Both brothers died in their late thirties of pneumonia, within a short time of each other. In the Parish Hall of the Cathedral hangs a picture of a brown-bearded man, with the caption, "John Nicholas Brown, Benefactor." Bishop McVickar, in his 1901 Address, pays the two brothers this tribute: "It is well nigh impossible to imagine a greater loss, from every point of view, than that of John Nicholas Brown, a foremost citizen of this Commonwealth and a leading member of this Church, so soon to be followed by that of his younger brother, Harold. John was perhaps better known to the Church at large, being not only a delegate to Convention from Emmanuel Church, Newport, as was also his brother, but a member of the Standing Committee of the Diocese, a deputy to General Convention, and a member of the Board of Managers of the Domestic and Foreign Missionary Society, as well as of many other boards and committees, to whose duties he brought an eminently intelligent and devoted service of wise counsel and liberal support. To the many objects, religious, benevolent and educational, which sought his aid, he was ever a sympathetic and generous benefactor, one of his princely gifts being that, by which the Public Library of Providence has been able to erect its beautiful home, while his many and constant gifts of private charity can be known only by the multitude of grateful recipients. ,

"And only second to him in these splendid deeds stood his brother, Harold, whose unique celebration of his majority was the donation of a hundred thousand dollars to the cause of missions; to whose gracious gift the Swedes of Providence owe their beautiful Church (St. Ans-garius); and whose continual thought and provision, even unto death, churches, institutions and individuals, alike have abundant cause for gratitude and praise. But above all special acts, the characters and lives

of the men themselves are the irreparable loss. In the midst of the world they stood for something higher than its sordid and vain ambitions. Amid the many temptations besetting young men in their position they walked the path of simple obedience and loyalty to conscience and duty."

In memory of her two sons so early torn from life and usefulness, Mrs. John Carter Brown rebuilt the chancel of old St. John's, Providence. Mrs. John Nicholas Brown, as a memorial to her husband, built the beautiful Gothic stone edifice of Emmanuel Parish, Newport, where she worked devotedly and gave generously for over fifty years, ultimately endowing the parish with \$200,000. Mrs. Harold Brown still remained, in 1952, a communicant of the same parish.

The present John Nicholas Brown, born shortly before his father's death, has nobly carried on the family tradition. His great gift, the largest to the Church in the Brown history, was the magnificent chapel of St. George's School, from which he graduated in 1918. A later interest was the founding and financing of St. Dunstan's School, to the building fund of which he recently gave \$30,000. Mr. Brown has been almost continuously since 1925 a Deputy to General Convention and member of the Standing Committee, as well as of various other Boards. Appropriately, he married the daughter of a clergyman, Anne Kinsolving, of the famous Episcopal family which has given so many bishops and presbyters to the Church. His three children are being trained in the family Church tradition. As an Anglo-Catholic, Mr. Brown has exhibited the third variation in family and diocesan Churchmanship in two generations, in this following more his uncle than his father.

That leaving money to the Church is not yet a lost art is evidenced by the recent \$500,000 legacy of Mrs. Wilks, daughter of Hetty Green, to Trinity Church, Newport. A further legacy of \$300,000 probably makes Trinity, as we have said, the most highly endowed parish of any Communion in New England. Since 1850, in fact, the records of the diocese, parishes and diocesan institutions teem with the names of Rhode Island philanthropists, large and little. There has been a healthy democracy in testamentary giving, even if there has been no equality in distribution by regions. Thus Newport and Bristol County parishes can claim over \$1,500,000 in endowments, the Providence parishes about \$1,000,000 while the Blackstone Valley Churches have no more than \$425,000 (of which \$325,000 belongs to St. Paul's, Pawtucket); the southwestern parishes have, perhaps, \$300,000, and northwest Rhode Island not more than \$30,000. Most of this last is the endowment of St. Peter's, Manton, coming from half a dozen legacies.

To the large funds and legacies already noted we may add the gifts, totalling over \$65,000 of Daniel A. and Emily G. Pierce to Diocesan Missions, of George Gordon King to various church enterprises within and without Rhode Island, the total of some \$48,000 willed to All Saints, Pontiac, by Sophie Knight Rousmaniere and Webster Knight, the \$57,000 Richard P. Durkee fund willed to St. Peter's, Narragansett Pier, the

\$91,000 fund left to the Church of the Epiphany, Providence, and many others mentioned either in the diocesan Journals or resting in the obscurity of parochial ledgers.

A sizable amount of money for Church purposes has come from the wills of clergymen. Thus Trinity Church and St. John's, Newport, have had considerable sums left to them by their former rectors, Alexander G. Mercer and Charles F. Beattie. The Church of the Redeemer received a rectory and some \$30,000 from the will of its long-time rector, Frederick J. Bassett. The largest clerical legacy of all, however, was from the estate of Levi B. Edwards, diocesan missionary and, later, rector of the Church of the Transfiguration in Edgewood in the city of Cranston. The "Edwards Fund" of over \$200,000 was willed to the Diocese to provide a Home for aged couples. Since the amount left was obviously insufficient for such a purpose, the money has been used to purchase, fit out and maintain Bishop McVickar House at 66 Benefit Street, Providence, as a Home for retired clergymen of the Diocese and their widows. Thus the Rhode Island Diocese makes a substantial contribution, hardly paralleled elsewhere, to the comfort and support of its retired clergy. At this present time, five of the six apartments of the McVickar House are occupied by four retired clergymen and one widow. Two wives and two daughters also live in these rent-free, heat-and-light-free apartments.

IV

THE CHURCH IN PROVIDENCE

In the year 1850 Providence, then a small city, had four Episcopal Churches, with a total of 742 communicants and 571 Church School children. The oldest and wealthiest of these was colonial St. John's on North Main Street. Nathan Bourne Crocker had been its rector for forty-two years. It had 250 communicants and 265 in Church School.

The largest parish, however, was St. John's daughter, Grace Church, located in a growing neighborhood two miles away to the south. Grace Church was prospering both from its environment and from the vigorous rectorship of Bishop Henshaw. 320 communicants, but only 135 children, formed its constituency. A mile to the south of St. John's was St. Stephen's on South Benefit Street. Henry Waterman had taken it over nine years before, when it was a weak mission. By the standards of that day it had, in 1850, become an important parish, with 126 communicants and 100 children in Church School. Last and smallest of the parishes was St. Andrew's, later to be moved from Hospital Street to Friendship, and later still to the present site on Westminster and Stewart Streets. There it acquired the name of All Saints' Memorial Church, a memorial to Bishop Henshaw. The Bishop's son, Daniel Henshaw, was to be its rector for half a century, and several other of the Bishop's descendants were to be vestrymen and wardens. In 1850 St. Andrew's had but 46 communicants and 71 in Church School.

In the century which has elapsed, the most striking thing about the dozen parishes which have developed in Providence has been the growth and preeminence of Grace Church. In 1950, it was the fourth largest Episcopal parish in the country, with nearly 3,000 communicants. Its downtown location in New England's second most populous city, and in the country's tiniest State, has been an asset in the past and would seem to be a solid guarantee for its future. Grace Church can be easily reached from any part of the eighteen square miles of the City and is within driving distance for most of the people of the State.

Besides its location in what was once a rapidly growing neighborhood, Grace Church has had the good fortune of having had many outstanding rectors. For over twenty years Bishops Henshaw and Clark served it. Later came Dr. Greer, afterward to be Bishop of New York. Frank Crowder and Floyd Tomkins went to leading parishes in New York and Philadelphia, while Edward S. Rousmaniere and Philemon F. Sturges were called from Grace Church to be Deans of St. Paul's Cathedral in Boston.

When William Appleton Lawrence, now Bishop of Western Massachusetts, came as rector to Grace Church in 1927, it was the largest and wealthiest parish in the Diocese, with 1,700 communicants. He found, however, that 90 percent of parish support came from less than 10 percent of the communicant list. His efforts and those of his successor, Clarence H. Horner, have been successfully directed to produce a much better balance. The largest increase in communicants and the largest single material addition to the parish fabric, \$275,000 spent on enlarging upward the parish house, have been in Dr. Horner's time, now the longest rectorship of all. Grace Church has always remained steadfast in the Evangelical tradition.

St. Stephen's parish, originally a mission of Grace Church on South Benefit Street, has moved in quite a different theological orbit. Henry Waterman, an old-time high Churchman, with later leanings to Anglo-Catholicism, was its rector for nearly thirty years, his wealthy father, Resolved Waterman, being simultaneously Senior Warden. Founded in 1839, the congregation moved in 1860 to its present location on George Street, now in the heart of the Brown University campus. Henry Waterman's rectorship brought a great access of material and spiritual strength to the parish, he himself becoming one of the most beloved and influential priests of the Diocese. After his death in 1875, Bishop Clark, in one of his famous vignettes, had this to say about him:

"One who, for a longer period than any of us, had been identified with the history of the Diocese, for many years the President of our Standing Committee, and our representative in the General Convention of our Church; one, who by long and arduous labor, had lifted from weakness and obscurity into strength and influence, one of our most important parishes, has passed out of our sight forever. As a man and as a Christian, the late Rev. Dr. Waterman moved in a lofty atmosphere, and seemed to have little concern with the things which were pertaining

to the earth. . . . In the sphere for which he did care, he was earnest and positive in his convictions, and these took their hue from the marked cast of his mental and spiritual nature. He believed faithfully and devoutly in Christ as his one, only Saviour, and he also believed firmly in the Church, with its creeds and sacraments as the Body of Christ, and his accredited representative here on earth. And, however one might differ from him in any of his views, no one for a moment ever questioned the purity and elevation of his motives, or the deep sincerity of his faith. . . . He was always instructive and edifying, and those who listened to him most constantly liked him the best. He was a well-read man. . . . neither did he confine himself to any one school of theology in his studies stringent as he might seem to be in some particulars, he was not a narrow or illiberal thinker. . . . When we are called hence, may we all be as ready as he was to answer to the summons of our Lord!"

The second important rector of St. Stephen's, who made it into a citadel of Anglo-Catholicism, was George McClellan Fiske, who was called in 1885. He soon became as beloved and influential in the Diocese as his predecessor. In his first year as rector he introduced daily Morning and Evening Prayer, and, in his second year, daily Mass. For many years, however, Morning Prayer remained the norm at the eleven o'clock service on Sundays. The present rector is Warren R. Ward.

In Dr. Fiske's time, St. Stephen's parish grew rapidly, and for a short while had more communicants than even Grace Church. Dr. Fiske, as we may recall, was the runner-up in the Episcopal election of 1910. A memorial tribute penned by a Committee of the Clericus gives such a good picture of the man that we quote it almost in full.

(Clergy Minute on Rev. George McClellan Fiske—May, 1923)

The coming of the Rev. George McClellan Fiske into Rhode Island, in the year 1885, marked the beginning of a new influence in the history of the Diocese.

A forceful and aggressive personality, representing a Churchmanship somewhat variant from the type prevalent at that period, was occupying a central position and radiating a power felt by all.

It was not long before Dr. Fiske made for himself a place in the heart of the diocese. It was readily recognized that while force and militant qualities were conspicuous in him, there went with them a gentleness, a sweet humility, a soundness and excellence of judgment which tempered and controlled all.

He held definite convictions with such sincerity and fairness, combined with such broad sympathies, that he won not only the respect, but the affection of those who sharply differed from him, and contributed in a large measure to the unity of spirit which has characterized the life of the diocese.

So it was that Rhode Island came to appreciate, to honor and to love him. That he was not unmindful of the confidence bestowed upon him, in the place that knew him best, is evidenced by the fact that, each time that higher honors were offered him, he elected to remain in the place where he was appointed to serve.

By interested attention to the duties pertaining to a parish priest, by the force and effectiveness of his preaching, born of the intensity of his convictions, by his courage and tact in approaching men, he brought the parish of which he was the leader into a position of commanding strength and missionary service. Directly, or indirectly, his influence has enriched the worship of the whole diocese. His transparent devotion to the life of the Church bore continual witness to all men of the simplicity and intensity with which his whole being embraced and absorbed the truths of the Catholic Faith.

For many years, almost as a matter of course, he was chosen a member of the Standing Committee and a representative to the General Convention, and this, by the suffrages of those not entirely in accord with his theological position, but whose confidence in him was implicit and entire.

As the congregation passed out of church on the day of his funeral, a humble parishioner was overheard to remark, "It seems to me as if it was my own father who has gone."

We dare to believe that, in the new life now revealed to him, one of its purest joys will be the consciousness that he ever strove to be a faithful and devoted spiritual father to the children committed to his loving care.

All Saints Memorial Church, located on Westminster Street a mile south of Grace Church, has had but three ministers in a century. For half of this time Daniel Henshaw was rector. His curate, Arthur M. Aucock, now 92, and the oldest living alumnus of the Episcopal Theological School, succeeded him. In his thirty years as rector, Dr. Aucock became a leading presbyter of the Diocese, and enhanced somewhat the important standing of the parish. He built the extensive parish house and organized the St. Andrew's Society, for many years the largest Men's Club in the Diocese. It was often said that when Dr. Aucock resigned, the parish would gradually disappear, but such has not been the case. In the twenty-year rectorship of John Bertram Lyte, All Saints has, like neighboring Grace Church, doubled its communicant list, even if it has nearly halved its Church School. Whether there will be room, in the future population and industrial changes of the city, for both of these parishes on Westminster Street, history alone will determine. Grace Church, by location and endowment, would seem better fitted to survive. All Saint's, however, is nearer a considerable residential area of the semi-slum variety. Dr. Aucock used to say that it took so much money to pay up the parochial missionary quota that he was never able to do anything to clean up his own backyard. Will it someday come to pass that All Saint's will be once again a diocesan mission, supported, in part, by the missions which it now so strongly supports?

St. John's on North Main Street, 231 years old and now the Cathedral of the Diocese, has seen much better days. It is located in a relatively blighted neighborhood. Its horse and carriage constituency of the last century has virtually disappeared, and its 500 communicants are scattered far and wide. But for a \$300,000 endowment, it could not possibly function, at least in its present large and expensive buildings. It is on the wrong side of the Providence river to be a downtown church. Yet the housing developments of the future may bring it someday an accession of people.

The Church of the Messiah in Olneyville Square, once a part of the neighboring town of Johnston, is now nearly a century old. Its beginnings were in a bleak mill village by the then clean waters of the meandering Woonasquatucket. There the Gammel and Goddard families had part of their large textile interests. In the vigorous rectorship of Thomas J. Cocroft, from 1870 on, the forlorn church building was replaced by the present stone Arthur Amory Gammel Memorial, built by Mrs. Gammel in memory of her husband. In the long rectorship of Frederic I. Collins the large parish house was built, to accommodate not merely innumerable parish activities, but also a Sunday School which, for a time, exceeded 500. Even today the Church of the Messiah has the second largest Church School in the Diocese. A wonderful revival of the parish, after a period of decline, has taken place in the dozen-year rectorship of Elbridge B. Welch, who went there not long after his graduation from Cambridge. To ensure its continuance over the years as a large missionary out-post among less prosperous people, the Church of the Messiah needs a much larger endowment than it has.

A sixth large parish, dating from 1873, is the Church of the Epiphany on Elmwood Avenue, a mile and a half south of All Saints Church. Originally a small mission located on the edge of the city, it has now been overrun by the suburban tide extending far to the south. A \$91,000 endowment provides the financial cement which holds together the 700 communicants of the present. Most of the growth of the parish was in the forty years of Henry Bassett, its first rector. Mr. Bassett was the first clergyman in Rhode Island to use eucharistic candles, although, to avoid any imputation of superstition, he extinguished them before the Prayer of Consecration. The later Catholicism of the parish is the work of various successors.

A seventh large parish, the most recent of them all, is St. Martin's Parish on the East Side. It was formed by the union of two small parishes, The Saviour Church on Benefit Street and Calvary, a mission of Grace Church, and in the 1910's located on the eastern edge of the city. It was in the twenty-five year rectorship of Arthur L. Washburn that the present beautiful church and parish house were built. St. Martin's now ranks, along with Grace Church, Providence, and St. Paul's, Pawtucket, as one of the three pillars of missionary giving in the Diocese. Two of its past rectors have become bishops—Russell H. Hubbard, suffragan bishop of Michigan, and John S. Higgins, coadjutor in Rhode Island.

An eighth parish, the Church of the Redeemer on Hope Street, has also seen one of its recent rectors, Donald J. Campbell, become suffragan bishop of Los Angeles. Its outstanding rectorship was the forty-year one of Frederic J. Bassett. For years, at the old site on North Main Street, Dr. Bassett saw the parochial tide run out. Then, for some years, at the new location on Hope Street, he saw it coming in again. Once more the tide moves out. Suburban exodus and Jewish invasion have reduced parochial strength considerably.

A ninth parish, long time a mission, is St. Ansgarius Church for Swedes, located in a decaying neighborhood on Beacon Avenue. The

large brick church, the gift in the Nineties of Harold Brown, still houses a struggling independent congregation. Its English-speaking constituency now outnumbers the Swedish-speaking one. Philip Broburg has been rector for some years.

Two other small parishes, for many years also missions, are St. Thomas' on upper Douglas Avenue and St. Andrew's in the Mount Pleasant area. The recently improved economic status of the working man has enabled both parishes to become independent, even if still struggling. Joseph M. Hobbs was the Vicar of St. Andrew's for a generation prior to 1930. The Church and Parish House are his work. St. Thomas, on the contrary, has had no long vicarates and rectorships. It is located in the second largest Italian neighborhood of the City. The church building, the second in use, dates from the vicarate of Frank Appleton in the last century, the rectory from that of Arthur M. Tourtellot some years later, and the parish house from that of the present writer, 1922-26. Its present independent status dates from a later period. Robert L. Weis has been rector for four years.

A twelfth parish in Providence is the colored Church of The Saviour. In 1918, a congregation was organized in a hall under the lay leadership of Mr. Percy G. Moore-Brown, a native of Barbadoes. After his ordination, Father Moore-Brown served the Mission as Vicar for some thirty years. After the white Church of The Saviour moved east to join that of Calvary, the colored congregation succeeded to its place and name for a number of years. Later it was moved to the old Church of St. James on Broadway in a dense Italian neighborhood. When this building was finally sold to the Armenians in 1940, the Church of Our Saviour found temporary refuge in the Chapel of the Cathedral. After St. Martin's relinquished its claim to the \$16,000 for which the old Church of the Saviour was sold, a new building was erected on North Main Street, in the area of the largest colored concentration in Providence. This, however, does not mean too much, since American negroes still prefer their own denominations. The West Indians, so numerous in Boston and New York, are comparatively few here. The Church of The Saviour will probably remain a heavy burden on diocesan finance for a long time to come. Victor J. Holly is the present vicar.

A thirteenth parish of the city is St. Paul's Mission, located on Smith Street not much more than a mile west of the Cathedral, with St. Thomas' and St. Andrew's parishes about a mile on either side. This area, once a strong Protestant neighborhood, housed the original St. Paul's, which went under about 1890. Thirty years later George S. Pine established a flourishing mission at the corner of Smith Street and Oakland Avenue and built the present little brick church. Since his day, the Mission, owing to neighborhood changes and unhappy tenures, has steadily declined. At present it is attached to the Church of the Redeemer, two miles away.

Fourteenthly, comes Christ Church on decadent Eddy Street, with its fine brick Church and depleted congregation. Samuel E. Webb, long secretary of the Diocese, was the great name of the last century. Gene Scaringi, lately, has brought it up again.

These fourteen parishes of Providence still form the strong heart of the Diocese of Rhode Island. In communicant strength they rank with the Dioceses of Maine and New Hampshire, and, financially, above them. What the future holds for them is, of course, hidden in the mists of history. Whether cities, as such, will eventually disappear, whether or not grass will once more grow on the sidewalks of New York, is beyond human ken. It would seem reasonable to believe that, as long as cities last, Providence will likewise. If so, also the Episcopal Church, even if the city is tending more and more to be inhabited by negroes, wealthy Jews and poor Roman Catholics. Owing to the smallness of the State and the centrality of Providence, its Episcopal and Protestant Churches are likely to remain in substantial strength. In the last quarter century the Episcopal churches of Providence have increased their communicant strength by nearly twenty percent, while the city has lost some thousands in population. The gain lies in out-of-town communicants.

VI

THE CHURCH IN THE BLACKSTONE VALLEY

In 1850 the Blackstone Valley, like the city of Providence, had just four churches. The oldest was St. Paul's, Pawtucket, where the sturdy Evangelical, George Taft, had been rector since 1820. St. Paul's, in 1850, had 200 communicants and 180 children in its Church School. It was a quiet neighborhood parish. Trinity, a small church across the river, was then in Massachusetts territory. Woodlawn, Fairlawn, and Darlington, were in those days open country.

St. Paul's oldest daughter church, St. James, Woonsocket (1833), reported 113 communicants in 1850 and 175 in Church School. Christ Church, Lonsdale (1834), the big mill village parish of the Diocese, had then 75 communicants and 100 Sunday School children. Smallest of all was the one mission church of the Valley, Emmanuel, Manville, with 24 communicants and 80 children. In 1850 these four parishes had altogether 412 communicants as against the 742 of the four churches in Providence, and 535 Church School children as against 571. Financially, of course, the Providence churches were much stronger.

In the next twenty-five years only three new parishes were established in the Valley, as against the eight new ones in Providence. Those three new churches in the Valley were St. John's, Ashton, founded in 1868; St. George's, Central Falls, admitted to Convention in 1874, and Trinity, Pawtucket, received from Massachusetts in 1863.

In these twenty-five years St. Paul's, Pawtucket, had grown only slowly, from 200 communicants to 253, with a like increase from 180 to 236 in the Sunday School. The last years of George Taft were those of feebleness, and the succeeding pastorates of Emery H. Porter and T. B. Strong brought vitality but no large numerical growth. Pawtucket's big days were still to come. Christ Church, Lonsdale, reflecting the expanded

operations of the Lonsdale Company and its interest in the parish, had the largest growth of any in the Valley. Its communicants increased from 75 to 276 and the Church School from 100 to 369. The stone church, replacing the old one of wood, was a Company gift of this period.

Emmanuel, Manville, became a self-supporting parish in this quarter-century, although numerical gains were not large. Manville's best days were also yet to come.

St. James', Woonsocket, had an even growth in these years of 1850 to 1875. The many falls in the Blackstone river in that area made possible the multiplication of mills, first for cotton manufacturing and later for wool. Woonsocket was heading for the day when it should become the second largest wool manufacturing center (after Lawrence, Massachusetts) in the country. When that day came, cheap labor was imported in huge droves from Quebec, making it the first Canadian city of the United States. Where once Yankees and Irishmen strove for political mastery, now two sets of Frenchmen contend for the spoils of office. In 1875 St. James' communicants had risen from 113 to 210, and its Church School from 175 to 210.

So much for the older parishes. Trinity, Pawtucket, received in 1863, had 180 communicants in 1875 and 161 in Church School. St. John's, Ashton, founded in 1868 and liberally aided by the Lonsdale Company, in seven years had acquired 48 communicants and 154 Church School children. St. George's, Central Falls, just a year old, already had 65 communicants and 84 children.

To sum up, the Blackstone Valley parishes had increased in numbers from four to seven, while communicants grew from 412 to 869, and Church School enrollment from 535 to 1,169. The Valley church had about doubled in numbers, while in Providence churches, communicants and Church School registration tripled. Money made in the Blackstone Valley was helping Episcopal growth in the big city.

The next twenty-five years from 1875 to 1900 saw a great advance in the Blackstone Valley, particularly in fast-expanding Pawtucket. Two new churches were added to the former two. They were the Church of the Good Shepherd, located in 1888 on the slopes of Pleasant View, not far from the Massachusetts line, and the Church of the Advent (1894) near the Providence line. The Good Shepherd was an offshoot of Trinity, while the Advent began as a mission of St. Paul's. Each older parish sponsored a new one on its side of the river.

In this period Pawtucket communicants grew from 433 to 1,071, and church school youngsters from 522 to 1,284. In the Valley, as a whole, communicant growth was proportionately larger, 869 to 2,336, and Church Schools proportionately less, 1,169 to 2,142. The Church School foundation was being laid for the greater growth in Pawtucket after 1900.

When we compare 1950 with 1900, there is another great advance in communicants, with a large drop, however, in the Church Schools. Only two Churches were added in this period, St. Luke's, Pawtucket, from 1910 on, and St. Martin's, a little later.

The growth of the city of Pawtucket, in particular, is reflected in a near tripling of the number of Valley communicants, from 2,336 to 6,435. Church School attendance, however, dropped from 2,142 to 1,481, a loss mostly in the last twenty years, with some gain since 1950.

Let us now turn to some of the men who made these large communicant gains possible. In 1869 Taft was succeeded at St. Paul's, Pawtucket, by Emery H. Porter, who added to the foundations already laid. In his day a basement was put under the old church to accommodate the growing Sunday School. After some fifteen years, Porter was promoted, as it seemed then, to Emmanuel Church, Newport. His successor, T. B. Strong, went a few years later to St. James', Providence, apparently then another promotion.

It was in the rectorship of Marion Law, an outstanding preacher and energetic worker, that St. Paul's began, in the nineties, its period of greatest growth. Numbers doubled all along the line, and the new Church and Parish House were built and ere long paid for. Endowments began also to increase. Up to 1950, St. Paul's had the largest endowment, (over \$300,000) of any parish in the Diocese. Marion Law's work was continued by his successor, Roberts A. Seilhamer, under whom communicants almost doubled again in twenty years. After Seilhamer's untimely death, Harold L. Hutton held the fort, with some communicant increase, for nearly ten years. Recently the parish has begun a new upsurge under Arthur F. Roebuck. The parish of St. Paul, with 1,968 communicants, was, in 1950, the twenty-fourth largest Episcopal Church in the country, just as Grace Church, Providence, was the fourth in size.

Trinity Church, Pawtucket, had a long and fruitful rectorship under Frank Appleton. Since 1930 it has slowly declined. Its neighborhood is no longer the select one of the city, and four flourishing parishes, two within walking distance, compass it on every side. A. R. Cochran holds the fort at present.

The Church of the Good Shepherd, near the Massachusetts line, has a much better hinterland than Trinity. The mere fact that many Armenians live in the neighborhood should be an asset rather than otherwise. Armenian folk, where cultivated, have turned out to be good workers and even better givers. The Good Shepherd parish in 1952 listed 480 communicants, having been blessed with three long and strong rectorships under Benjamin Eastwood, its first rector, Asaph Wicks and Roger Alling. Archdeacon Parshley in 1950 became its latest rector.

St. Luke's in Fairlawn was nursed along successfully by James Barbour, the rector of the Church of the Advent. In 1917 Arthur J. Watson took over the Mission, gathered enormous confirmation classes, and by 1925 had built the present beautiful stone church. From 1940 to 1951,

Ernest H. Macdonald held the fort. A rectory and the extinguishing of a large debt on the church were his accomplishments. A. St. Clair Neild is the present active and successful incumbent.

On the opposite side of the city, in Darlington, St. Martin's has risen to diocesan importance. When William Townsend, then a graduate student at Harvard, took the little Mission over in 1922, he was told that it was a place without prospects. The truth was that it had been the part-time cure of a godly but dictatorial Churchman, who had not appealed to the constituency. Three years later William Townsend, Ph.D., as he had become, married and moved in as Vicar and, shortly after, as Rector. The parish grew, particularly in the Sunday School, in spite of limited quarters in the old Potter and Johnston restaurant. In 1933 the present writer urged Dr. Townsend to put an \$18,000 building fund into a basement for a new church. This, being also in his mind, was promptly done, and some \$20,000 in future building costs was saved. A dozen years later the present basilica-type church was completed, and shortly, paid for. St. Martin's in 1950 had 686 communicants and 237 in its Church School, running a close second in this respect to big St. Paul's. Dr. Townsend died in April, 1953, and is buried in the churchyard. William Shumaker is now rector.

The fifth and smallest parish in Pawtucket is the Church of the Advent, located near the Providence line in a neighborhood that has seen its best days. James E. Barbour was the virtual creator of the parish and its rector for a generation. In 1950 the Advent still had 310 communicants, though its Church School of 52 was only a shadow of what it once had been. It is the Anglo-Catholic parish of the city, H. R. Carter, registrar of the Diocese, being its rector.

St. George's, Central Falls, has had a fine history. In 1950 it had 1,221 communicants, and was thereby the third largest parish in the Diocese. Its growth from 1874 has paralleled the growth of Central Falls from a residential village to the most thickly populated city in the country, its one square mile replete with varied industry. St. George's was fortunate in three of its earlier rectors, Arthur and Lucian Rogers and Samuel M. Dorrance, who went on after some years each to honors elsewhere. Its greatest growth, however, was in the five-year rectorship of Willis B. Hawk, who brought up the number of communicants from 500 to 1,000. Hawk also, in 1923, built the present beautiful church. Soon after its completion he died of appendicitis in his fortieth year, and was buried in the churchyard. His successors, William E. Dowty and Henry P. Krusen have slowly inched the parish up to its present number of 1,221 communicants. Neighborhood conditions, with a Protestant exodus and consequent drop in the Sunday School, would seem to make St. George's future less bright than its past. It, too, is ringed about with near competitors of its own faith.

Christ Church, Lonsdale, still retains its numbers, although children are half as numerous as in the past. It had in 1950 711 communicants and 180 in Church School, this last less than half of the number of seventy-five years ago. At one time, in the long, golden rectorship of Albert M. Hilliker, Christ Church Sunday School consistently led the

Diocese in Lenten offerings. Since then St. Paul's, Pawtucket, has almost invariably captured the flag. Philip P. Kierstead has given this old parish a new lease of life.

St. John's, Ashton, except for money, is but a fraction of what it was in the forty-two-year rectorship of William Pressey, from 1893 to 1935. Mr. Pressey was Secretary of Convention for many years and served on many Diocesan Boards and Committees, particularly those on Christian Education and Social Service.

The situation of little Emmanuel Parish in Manville is even less good. Its fine colonial church and excellent rectory are located in the valley, off the main road. The town is now eighty percent French Canadian, ten percent other Roman Catholic, and only ten percent Orthodox and Protestant. Emmanuel Church, like St. John's, with which it is linked, needs to reach out again into the surrounding country, where new houses are continually springing up.

A notable rectorship and the longest one in its parish history, was that of Albert Crabtree from 1895 to 1907. He built the rectory. In his time and in that of Eric F. Toll, his near successor, Emmanuel Church saw its best days. These also were the times when important business men like the Watermans, Voses, and Handys took an active interest in the parish. Thomas H. Handy, for instance, was for sixty years a Vestryman and Warden, as well as active in diocesan affairs and a generous supporter of St. Andrew's School. Everett Vose served on the Vestry for over fifty years, as did Walter Collings, once Office Manager for the Manville Jencks Company. These men are now gone and have left no comparable successors. The parish has only half the communicants and a fifth of the Sunday School it once had. Nevertheless elements of hope still remain.

In 1833 St. James was the first church of any creed in the mill village of Woonsocket. Its success in a semi-Pagan environment was instantaneous. In its one hundred and twenty years St. James has lived through many changes. It has seen an influx into the city of English, Irish, Scandinavians, Italians, French Canadians, Poles, Ukrainians, Greeks, Roumanians and Jews (who have two synagogues), and a few others. Besides several enormous French Churches, there is a flourishing Irish Catholic Church, an Italian one, a Polish and a Ukrainian one, besides a Ukrainian Orthodox parish of some size, Greek and Roumanian Orthodox groups, as well as a Polish National Catholic congregation.

Protestantism is represented by Episcopal, Congregational, Universalist, Baptist, Methodist, Lutheran, Quaker and Nazarene congregations. Woonsocket thus produces as many varieties of religion as it does woolens and worsteds. Of these last churches, St. James is much the largest, with 666 communicants, including those of its parochial mission of St. Andrew's two miles away to the northwest in Fairmount. Although St. James, like most other parishes of the Diocese, has only half the Sunday School (152) it once had, it is bravely holding the fort amid the lapping waves of Romanism.

STATISTICS OF THE CHURCH IN THE BLACKSTONE VALLEY 1850 - 1950

PLACE	PARISH	DATE	COMMUNICANTS					CHURCH SCHOOL PUPILS					CONTRIBUTIONS		
			1850	1875	1900	1925	1950	1850	1875	1900	1925	1950	1900	1925	1950
1 Ashton	St. John's	1868	.....	48	223	222	160	.....	145	204	137	55	\$ 1,688.36	\$ 3,093.19	\$ 4,296.26
2 Pawtucket	St. Paul's	1816	200	253	517	1085	1968	213	236	543	280	256	4,859.83	31,493.00	50,314.94
3 Pawtucket	Trinity*	1845	.....	180	191	514	494	.....	161	170	320	132	1,934.31	7,240.86	10,945.71
4 Pawtucket	Good Shepherd	1884†	.....	71	228	516	637	.....	30	222	288	99	3,045.38	8,848.21	24,283.12
5 Pawtucket	Advent	1894	.....	.....	121	306	319	.....	.....	145	187	55	2,071.46	4,748.56	7,388.86
6 Pawtucket	St. Luke's	1914	.....	.....	.....	451	524	.....	.....	.....	150	129	.....	5,337.78	9,483.08
7 Pawtucket	St. Martin's	1918	.....	.....	.....	194	686	.....	.....	.....	165	237	.....	3,254.69	10,114.25
8 Central Falls	St. George's	1872	.....	65	200	950	1213	.....	84	220	353	170	2,548.02	17,724.65	18,643.66
9 Lonsdale	Christ	1834	98	276	248	676	711	202	370	304	375	179	2,687.61	13,225.60	21,438.21
10 Manville	Emmanuel	1835	27	47	94	113	57	80	65	102	42	17	1,848.07	4,405.25	2,421.54
11 Woonsocket	St. James	1832	115	210	530	556	666	156	210	373	275	152	5,664.34	12,244.91	19,268.21
Totals			440	1150	2357	5360	7435	651	1296	2283	2572	1481	\$26,327.38	\$111,616.70	\$178,597.21

* In Massachusetts until 1863
† Date of union with Convention

Two outstanding rectors of the past were William S. Chase, an ardent prohibitionist, later prominent as a rector in Brooklyn, and Benjamin P. Talbot. Mr. Chase was less successful in keeping the French and Irish of Woonsocket away from liquor than he was in extending the Church. He founded two missions, besides St. Andrew's, in East Woonsocket and Slatersville. Both were given up in times of textile depression. St. John's, Slatersville, for instance, lost 26 out of 36 communicants when its mill closed down. Dana F. Kennedy is the present active rector.

So much for the growth of the Church in the Blackstone Valley. It now has there some eight thousand communicants, more than the whole Diocese of Vermont. The Blackstone Valley bids fair to remain a bulwark of Anglicanism for many years to come.

VII

THE CHURCH IN NORTHWEST RHODE ISLAND

The earliest beginnings of the Church's work in northwest Rhode Island were in the then flourishing agricultural town of Johnston. Services were held early in Bishop Henshaw's episcopate in such centers as Rockville (now Manton), Simmonsville and Stony Brook. Finally, the work became concentrated at Manton, where the first St. Peter's Church was built and diocesan status accorded in 1847. A few years later the present village Gothic Church of stone was erected at the cost of \$4,500. In 1936 it was gutted by fire and beautifully restored for about \$25,000. The present replacement value would be, perhaps, \$100,000.

Despite its promising start, the parish languished for over twenty years, until it received a new lease of life under Samuel H. Webb and Thomas H. Cocroft, the ardent missionary rector of the Church of the Messiah in Olneyville. The golden era of the parish then came in the long rectorship of Alvah E. Carpenter from 1902 on. The present commodious parish house, for instance, dates from his early days. Since his time, short rectorships and a growing Italian population have retarded parochial development. In the recent rectorship of Charles M. Hall the parish has, however, begun once more an upward turn. Suburban developments along its outer edges promise some hope for growth. In 1951 the parish reported 260 communicants, and 63 children in Church School.

St. Thomas Church, Greenville, came into existence in 1850 when the present church, then with a Gothic spire instead of the present tower, was built at a cost of \$4,200 on land given by Resolved Waterman, the long-time Senior Warden of St. Stephen's, Providence. Thirty years later he gave the land on which the spacious rectory now stands. Of the original cost of the church, \$1,400 was raised locally. Bishop Henshaw

gave \$1,400 out of a legacy to the Diocese from Samuel Larned, and the remaining third was secured by a mortgage, soon liquidated.

The Reverend James Eames, an indefatigable missionary, who, in six years covered 10,000 miles by horse and on foot, made St. Thomas Church his center. Thence he worked out into Burrillville, Centredale, Georgiaville, and even Valley Falls. After his call to Concord, New Hampshire, the outlying work went under and St. Thomas Parish wandered nearly forty years in the wilderness. Lay readers and clergymen followed each other in quick succession, finding prospects rather dismal. However, a faithful few, with help from the Diocese, kept the church open and the costly fabric in repair. Before the turn of the century, however, the Reverend James Colwell, a former rector of St. Stephen's in Providence, had a fruitful ministry. He built the major part of the parish house, to which Irving Evans, twenty years later, added the present kitchen and hallway.

After Mr. Colwell's death half a dozen clergymen and a couple of lay readers served the parish. The first upward turn began in 1923 with the ordination of Irving A. Evans. After his call to the large parish in Lonsdale, George L. Fitzgerald was Vicar for nine years. In his day the communicant list was considerably increased, as well as the Church School, while the parish budget and missionary quota was maintained, even during the difficult days of the depression. After two short succeeding vicarates, in 1942, Doctor Dudley Tyng, then rector of Emmanuel Church, Manville, was elected rector also of St. Thomas Church. This arrangement made possible the giving up of diocesan aid. Soon thereafter an electronic organ was purchased, the dilapidated interior of the church renovated, and other improvements made in church, parish house and rectory. In 1947, a \$4,000 legacy enabled the parish to move the parish house, connect it to the church and provide a good basement underneath. Even this addition to the plant is proving insufficient for the needs of a fast expanding neighborhood and parish.

In 1951, in the three-year incumbency of the Reverend J. Arthur Budding, St. Thomas finally became a self-supporting parish, realizing the intermittent dreams of the previous century. In 1952 it reported 288 communicants, 145 pupils in Church School, and a \$6,500 budget. Walter Y. Whitehead became rector in 1953.

Long after the parishes at Manton and Greenville came St. Alban's, Centredale. Although services had been held in this neighborhood off and on for fifty years, it was not until the rectorship of James Colwell at Greenville that a Mission was firmly established. When an English woolen firm built a big mill at Greystone in 1904 and made the place into a Yorkshire village, the happy days of St. Alban's began. So great was the interest there that Edmund C. Bennett gave up his post at Greenville to concentrate on Centredale. In his long vicarate, St. Alban's drew abreast the two previous large missions of the Diocese, St. Andrew's and St. Thomas in Providence.

Since Mr. Bennett's death five vicars and rectors in twenty years have served at St. Alban's. The first was James M. Duncan, recently of Chi-

cago and Washington, who gave the Mission a strong impetus and an Anglo-Catholic complexion. His four successors have walked steadily in his steps, with very few defections on the part of the people. In the incumbency of Albert C. Larned, in 1945, St. Alban's became a self-supporting parish. With the assumption of self-support, however, missionary giving, as in similar cases, went backward. In 1952, St. Alban's had 372 communicants, 130 in Church School and a budget of \$7,000. It has recently, under Nelson W. MacKie, completed a \$20,000 Parish House.

Somewhat later than St. Alban's, St. James on Fruit Hill, North Providence, took its rise. Formerly known as the Church of the Holy Spirit, this flourishing parish still uses, in enlarged and beautified shape, an ex-Baptist Chapel. There were the usual ups and downs for many years. Finally, in 1936, the Diocese seriously contemplated shutting the Mission down. This advertised action so aroused the constituency that ere long, with the sale of the old Church in Providence, St. James became an independent parish, with the largest Church School and communicant list in this area! This result is largely of the last ten years, in the rectorships of Arthur M. Dunstan and C. Lennart Carlson. St. James had, in 1951, 358 communicants and 137 in Church School and a budget of about \$8,000. It is thus a lap ahead of the parishes at Manton, Greenville and Centredale.

The eight Missions of this region listed in 1951 about 530 communicants and over 300 in Church School. Their combined budgets totaled about \$13,000, exclusive of diocesan aid. Three of these Missions, namely, the ones at Pascoag, Thornton and Harris, are old and seem to hold only limited possibilities. Four new Missions, those at Foster, North and South Scituate, and Coventry seem destined to grow considerably, even if self-support lies in the distant future.

The antecedents of the Mission in Pascoag go back nearly a century to the labors of James Eames of Greenville. First, Mapleville had services and a Sunday School. These lapsed. Later a congregation was gathered and a small Church built in Harrisville. These mouldered and disappeared after a number of years. Finally, services held in Pascoag brought a response from the English mill workers of the town. About 1900 an abandoned Methodist Church was bought and moved to the present location, and soon after the neighboring rectory was purchased. Since that time the Mission has advanced when it has had a resident Vicar, and usually has done less well when it did not. In one of these last instances, the Sunday School disappeared and has only recently been restored. With another resident Vicar, however, the Mission is looking up once more. Financially, the improved economic status of the people has made possible many repairs, particularly in the middle forties, when Dr. C. Lennart Carlson, a native of the town, was Vicar. Burrillville still has a considerable Protestant population and is profiting from the suburban influx from the cities. The work at the State Sanitarium at Wallum Lake, if combined with that of the parish, would give a competent priest an indefinitely large and rewarding field. G. Lucien Stone is the present vicar.

St. Andrew's, Harris, likewise dates its beginnings back to the times of Bishop Henshaw. Though near-by St. Philip's, Crompton, early became a settled parish, the location and nature of the work in the villages farther north oscillated considerably. Finally, from 1889 on, the parish of St. Andrew's, Harris, had a legally incorporated and slowly rising career. The present total of 138 communicants and 34 Church School children has been exceeded, to be sure, in times past, but financially this aided parish seems on the upgrade. What St. Andrew's has lost in constituency through the heavy influx of French people into the Pawtuxet Valley villages has been balanced by new people moving into the near-by country, at least in part.

The same is less true of the once big Mission of the Holy Nativity in Thornton. Originally a part of the missionary enterprise of Thomas H. Cocroft at Olneyville, the Church passed for many years into the care of St. Stephen's parish in Providence. In 1917 Frank H. Hallett, a former teacher at Brown, became priest-in-charge. Father Hallett, a man of intense evangelistic and pastoral zeal, roamed all over western Rhode Island making calls. But his prejudice against all forms of Church organization (he regarded Vestries, Sunday Schools, Choirs and Guilds as unspiritual, if not semi-Satanic enterprises) inevitably took its toll, in addition to displacements caused by the Italian influx. For Thornton once swarmed with English working folk. The first cricket club in Rhode Island, for instance, sprang up there, after the coming of the Saturday afternoon holiday. Where, however, Englishmen once played cricket and soccer on Saturdays, Italians now play Sunday soccer and baseball. The erstwhile 150 children in Church School have shrunk to 25, though the 100 communicants are still two-thirds those of yesterday. The Church of the Holy Nativity from 1947 to 1953 has been advantageously linked up with St. David's, Meshanticut Park. It is now conjoined with the Messiah Parish in Providence.

Of brighter promise than these older missions at Pascoag, Thornton and Harris are the three new missions in the rapidly growing towns of Foster and Scituate, namely, Trinity, North Scituate, St. Timothy's, South Scituate, and the Church of the Messiah, Foster. These date from 1943, 1944 and 1948 respectively.

In 1943, Dr. Dudley Tyng, then rector in Manville and Greenville, found some forty Church families in the town of Scituate. The war shortage of gasoline seemed to warrant services in that area, so a hall was hired and the local Episcopalians and would-be ones were invited to assemble. The response was so hearty that, by the end of 1943, Trinity Mission, North Scituate, became fully organized and accepted by the Diocese. A vigorous Woman's Auxiliary, a flourishing Men's Club, which raises hundreds of dollars a year by its suppers, and a large Sunday School have marked the ten years of the Mission's history. When Dr. Tyng retired in 1947, several thousand dollars had been gathered from within and from without the parish for a church building. This became a reality two years later, with the active prosecution of new work which characterized the administration of Bishop Bennett. By the efforts of Archdeacon Parshley, a lovely rustic church of cinder block faced with stone, with

an ample basement, was built among the pines on the borders of the Scituate Reservoir, half a mile west of North Scituate village. Trinity in 1952 reported only about 120 communicants, though many people still attached to city parishes attend there. Thus on Easter Day, 1953, 164 Communion were made. The Church School is nearly as large as the communicant list, something quite unusual in the Episcopal Church. In 1950 the Mission raised about \$3,000 for current uses. As of 1952, the debt on the Church building was \$8,500 carried by the Mission, and \$2,800 carried by the Diocese. Previously the work of the Men's Club had provided an electronic organ, while the pews and various church furnishings were gifts of the membership and their friends. Walter M. Hotchkiss has been vicar since 1951.

Five miles to the southwest of Trinity Church and twelve miles from Providence, is St. Timothy's, located at the junction of the Plainfield Pike and Westcott Road. Some twenty years ago Father Hallett set up here among the trees a portable chapel 38 feet by 21. There he conducted afternoon services for many years, finally deeding the building to the Diocese. In 1944, Dr. Tyng reopened the chapel, beginning with two communicants and twelve children in Church School. Since then both these numbers have increased to over forty. By the hard work of the Women's Group, by the generosity of the local Bellem and Owens families, and by a \$1,500 loan already partly repaid, extensive additions and improvements have been made to the building. These improvements have cost about \$4,200, of which \$850 only remained, as of November 1953, in loans underwritten by the Diocese. For seven of the nine years of its existence St. Timothy's has been without expense to the Diocese, owing to the volunteer assistance of Dr. and Mrs. Tyng, and of a faithful lay-reader, Dr. Joseph C. Burrows.

More recent than St. Timothy's, and about the same in size, is the Church of the Messiah in Foster. Founded by Archdeacon Parshley in 1948, this Mission has been conjoined first with North Scituate and later with Christ Church, Coventry, the Diocese carrying most of the missionary's salary and house rent. The little Community house, in which the Mission began its career, has been purchased and much beautified within. Some forty communicants and forty odd children are on the Church list. The debt on the building, underwritten by the Diocese, was, in May of 1953, a little over \$2,800.

Fifteen miles to the south of the Church of the Messiah, is Christ Church, Coventry Center. This, and St. Elizabeth's, Canonchet, are the sole survivors of the old rural work in which Bishop Perry took so much interest, and on which the Diocese spent so much money. For with the years, Roaring Brook Farm, Austin Priory, Greene, Arcadia, and Trinity Church, Richmond Mills, have all succumbed to change and time. Christ Church, Coventry, after thirty years, is a sturdy relic. Its constituency, likewise, has now become more suburban than rural. As of 1952, it had 128 communicants, 57 in Church School, and had 67 Communion on Easter. The little church, placed on a high elevation above route 117,

has been nicely decorated in memory of the Rev. George Holcomb, rural missionary, who died at the Hopkins Hollow Chapel one winter afternoon in 1934, after shoveling a path to the highway. Its crying need is a new parish hall, for which the Diocese is prepared to borrow \$10,000, whenever parochial circumstances justify it. Money is the Mission's weakest point. It is the only church of any kind—within four miles.

Farthest south in this western area of the State is St. Philip's, Crompton, or West Warwick as it is now designated, situated on the lower Pawtuxet. It was founded by Bishop Henshaw in 1845, antedating the parishes in Manton and Greenville by several years. Unlike theirs, its history has been of a relatively even tenor. Several men, prominent later elsewhere, have served this parish. Its longest rectorship, that of the Rev. Hervey B. Marks, came to an end in 1945. Although originally a mill-village parish, St. Philip's, caters increasingly to a suburban and commuter constituency. Its income in 1952, \$12,000, was the largest of any parish in this area. It then reported 313 communicants and 143 children in Church School. John P. Beauchamp is rector.

Northwest Rhode Island from Pascoag to Crompton and Coventry thus contains five self-supporting parishes and eight missions with a total of 2,156 communicants, 793 Church School children and contributions of \$51,000. Seven full-time clergymen and two others on part-time work here. Strange as it may seem, this semi-rural section of the smallest State in the Union has as many Church people and more Church School children than the heavily aided domestic missionary jurisdictions in the sweeping spaces of Nevada or western Kansas.

VIII

THE CHURCH IN SOUTHWEST RHODE ISLAND

In 1850 the Church in southwest Rhode Island, that is, in the area from Cranston and Warwick to Narragansett Pier and Westerly, had just five parishes. There were but 326 communicants, as compared with the 849 in Newport and Bristol Counties, the 742 in Providence, and the 440 in the Blackstone Valley. Only northwest Rhode Island, from Pascoag to Crompton, with 81 communicants scattered through five small missions, was weaker.

These five parishes and missions of southwest Rhode Island were, in ascending order of size, Jamestown, Wakefield, Wickford, East Greenwich and Westerly, which last parish reported 100 out of the 326 communicants listed. Two other missions, St. Paul's, Tower Hill, and St. Peter's, Kingston, were just closing their brief and not untroubled careers.

In a century, these 326 communicants were to increase to 5,556, while the Church School enrollment was to rise from 300 to 2,209, and the number of parishes from five to twenty. Church School pupils continued to increase heavily after 1900 and 1925, instead of receding as they did in Providence and northeast and southeast Rhode Island.

In this century Christ Church, Westerly, has kept the lead from the beginning. The 100 communicants of 1850 were, in 1952 nearly 1,000, while its Church School had risen from 100 to 300. The size of the Church School has thus been a large contributing element in parish growth, favored, as this has been, by economic factors. The swift waters of the Pawcatuck river, bounding the town on the north and west, have lent themselves to textile manufacturing of both cottons and woolens. Westerly granite, of fine texture and of three colors, is a noted industry, while the near-by beaches have brought a summer clientele of quality as well as quantity. Watch Hill's colony ranks with that of Newport and Narragansett Pier.

While physical factors have helped in Westerly's rise and in that of its Episcopal Church, its leading citizens have also really led. Of these we need here mention only Rowse and Edwin Babcock. The former, according to Bishop Clark, was a pillar of the prosperity of both town and Episcopal Church, while the latter was a delegate to Diocesan Convention for fifty years. Christ Church has also been fortunate in its rectors. A century ago it was Thomas H. Vail, destined to become Bishop of Kansas. A little later it was Darius R. Brewer. At the turn of the century William M. Groton went from Christ Church to be Dean of the Philadelphia Divinity School. A rectorship, lasting nearly thirty years, is the recent one of G. Edgar Tobin. Its present rector, William L. Kite, a business man turned priest, is giving the old parish a new surge of life.

The second largest parish of this area was, in 1850, St. Luke's, East Greenwich. Its communicants have since grown from 60 to 543, its Church School, in a lesser degree, from 90 to 168. St. Luke's has not had any very long rectorships, but Silas A. Crane, three generations ago, and Charles A. Meader and John L. Pickells, more recently, have been leaders in spiritual and material advance.

The mother parish of this area, St. Paul's, Wickford, has not quite kept pace with some of its children. Its 57 communicants of 1850 grew, in a century, to 303 and its Church School from 60 to 196. Twenty-five years ago its rector was Herbert J. Piper, described by one of his leading parishioners as an ideal village pastor. More recently, younger men of shorter stay have, with the help of suburban influx and naval installations, brought the parish greatly ahead, especially in finance and Church School registration. The old Narragansett Church, located not too far from the newer building, still gathers good congregations on August Sunday afternoons from all over the Diocese. A splendid parish house was built in 1952 in the rectorship of Francis H. Belden.

St. Matthew's, Jamestown, in 1850, had only 12 communicants, and, in 1875, only 14, a number which by 1900, had slowly climbed to 59. Since that date summer visitors and the suburban tide have lifted this old parish on Conanicut Island to a membership of 254 communicants, with 68 in Church School. However, in 1925, near the end of the long rectorship of Charles D. Burrows, the School counted 92 children. Since his day, Albert C. Larned, John Wright, and Herbert J. Dowling have inched the parish up to its present strength.

The youngest of the five parishes of a century ago is the Church of the Ascension, Wakefield, which waxed as St. Paul's, Tower Hill, waned. Its growth has been slow and steady, just about doubling in communicants every twenty-five years. A generation ago it had a longish rectorship under John G. Crawford, another business man turned priest. Still later it prospered under John R. Wyatt, now rector of a large parish on the Pacific Coast, and under its last rector, Carl H. Richardson, a native of Newport and a former Army major, it has erected a fine parish house. Herbert W. Bolles is its new rector and chaplain at Rhode Island University.

Much younger than these five parishes already mentioned, and much smaller, is St. Peter's, Narragansett Pier. Its beautiful and over-large church dates back to the gay Nineties, when Narragansett Pier was a sister to Newport. Its large parish house, erected during the forty-year rectorship of W. H. B. Allen, and now leased to the American Legion, its \$50,000 endowment, as well as the church building itself, are the products of summer-visitor generosity. The local congregation and Church School is rather small, communicants being 117 in 1900, 167 in 1925 and 157 in 1950. Jews and Roman Catholics have, to a large extent, displaced Episcopalians as summer visitors. The many carriages of yore have yielded to the fewer automobiles of the present. F. A. Cheever, a former Baptist, is now rector.

At the northerly end of this southwest district, is the city of Cranston, now numbering over 50,000 inhabitants, instead of the thin agricultural population of 1850. The earliest Church here is St. Bartholomew's, Cranston, dating from 1866, and located opposite the Cranston Print Works. This former mill village on the lower reaches of the winding Pawtuxet is now surrounded by a large population, chiefly Italian. A considerable area to the east of the church, however, is rapidly being built up. There, if anywhere, must come the future growth of a mission that has seen better days. Recently, in the vicarate of Albert C. Larned, the church building, much improved without and within, was deeded by the mill to the Diocese. At its peak, St. Bartholomew's had 150 communicants, and, 75 years ago, an equal number in the Church School. In 1950, these numbers were 100 and 20 respectively.

A few years after St. Bartholomew's, in 1885, came Trinity Parish, located not far from where the Pawtuxet makes an abrupt fall into Narragansett Bay. An erstwhile mill village has become a beautiful suburb, and Trinity has grown with its surroundings. The parish has

had various ups and downs, but grew steadily under the long rectorship of John H. Robinette. Its lovely stone church goes back to 1910, and a splendid basement to it was finished recently in the present rectorship of Frank J. Landolt, a former Congregational minister. Trinity, in 1950, listed 330 communicants and 147 in Church School.

Founded three years after Trinity, Pawtuxet, is the Church of the Ascension, in the Auburn section of Cranston. As a mission it also waxed and waned for many years, prospering especially when Charles A. Meader, then Diocesan missionary, had his headquarters in the rectory. In 1936, James M. Duncan, now rector of St. Agnes Church, Washington, D. C., began a vigorous Anglo-Catholic administration. Under a like-minded successor, Arthur Wood, for many years Secretary of the Diocese, the parish became self-supporting. When it can dispose of its present site and buildings to advantage, the parish plans to move to a better location, already secured, in this populous neighborhood. The Church of the Ascension, in 1950, had 442 communicants and 98 in Church School. This last number has been much larger in the past, passing 200 at various times.

Six years after the Church of the Ascension, in 1894, came the now large parish of the Transfiguration, located near the Bay, a mile north of Trinity, Pawtuxet. It grew for many years under the fostering hand of Levi B. Edwards, diocesan missionary, and later, rector. The church building and the parish house are the result of his work, as well as the increase of the communicant list from 80 to 400. In 1950 it had the largest Church School in the Diocese, numbering 423 youngsters, as well as a splendid boys' choir. For a dozen years Charles H. Temple, a former Universalist minister, Secretary and President of the Board of Examining Chaplains, was rector. Under him and his successors, William C. Berndt and William T. Armitage, the parish list has climbed from 500 to 875 communicants.

The youngest of the Cranston parishes, dating from 1923, is St. David's, Meshanticut Park, in another fast-growing section of this sprawling city. The parish got a good start and an Anglo-Catholic complexion under Frederic Maryon and Albert C. Larned. In 1930, Noah G. Vivian, from Newfoundland, was appointed vicar. Later, as the parish grew, he became rector, with the additional care of the Mission of the Holy Nativity in Thornton. St. David's is still small, with only 200 communicants and 56 in Church School, but its ambitions are large. It hopes to erect a new church in a better location, one already secured, sometime in the near future. (The old building is now sold and a new rector called).

These five parishes in Cranston account for quite a little of the diocesan gains in recent years. In 1900 they had but 181 communicants, while today the number is ten times larger, 1,878. With the addition of the 1,080 communicants in the neighboring city of Warwick, the total would come to 2,958, a number larger than that of many Episcopal dioceses and missionary jurisdictions in our South and West.

In Warwick, now reputedly the fastest growing city in the country, the oldest parish is All Saints, Pontiac, likewise on the Pawtuxet river. Here the generosity of the Webster Knight family, once owners of the local mill, has provided a good church building and parish house, as well as a \$50,000 endowment. Pontiac has been a parish where priest and people seem to have disagreed oftener than not. Recently, however, in the rectorship of Daniel Q. Williams, still another business man turned priest, the parish took a real upward turn. Under his successor, Leonard Redlawn, a former Roman priest, the parish continues to flourish. In 1875 it had 36 communicants and 90 youngsters in Church School. In 1950 the respective figures were 242 and 68. The erstwhile mill-village mission has blossomed into a good suburban parish.

In 1898, St. Barnabas, Apponaug, then also a mill-village mission, was admitted to Union with Convention. Its growth was slow until it felt the tug of the suburban tide. In 1911, the church building burned down, and it was some years before the mission was able to rebuild under the vigorous leadership of Gustav A. Schweitzer, a lay reader from St. Stephen's, Providence. Mr. Schweitzer, shortly before his untimely death, was ordained priest. The unique interior of the church was his design. Under his successors, Arthur Wood, Nelson MacKie, Charles H. Best, and G. Colin Davies, the mission which had 40 communicants in 1900, had grown in 1953, into a self-supporting parish of 330 communicants and 255 in Church School. Howard C. Olson is its latest rector.

Much later than these two parishes is St. Mary's, Warwick Neck, once a sparsely attended summer chapel (except when Bishop Clark chose to preach there), but now a parish of 328 communicants and 102 in Church School.

Two missions, one old and one quite recent, flourish happily in the eastern section of Warwick. The older mission, dating back a generation, is the Church of the Resurrection, Norwood. Originally this congregation was a mission of the Church of the Epiphany, three miles away. Early in its career, a roofed-over basement, 63 feet by 30 feet, was built for about \$4,000. This remained, with interior improvements, the Chapel and parish house of the congregation for twenty-five years. In 1951, with the help of a \$16,000 loan underwritten by the Diocese, a good-looking second-story Church was added to the old structure. The growing neighborhood would seem to justify this large investment.

Latest in Warwick is St. Mark's Mission, Hoxsie, located about three and a half miles from both Norwood and St. Mary's, Warwick Neck, and somewhat farther from St. Barnabas, Apponaug. It has had a meteoric rise since its beginnings late in 1947. Another large loan, underwritten by the Diocese, has procured a rectory and a large basement-church and parish house. St. Mark's now has a full-time priest, an indication of high diocesan hopes and heavy diocesan aid, namely, Edward M. Dart.

South County is the seat of several rural missions, two of them new and two older. St. Elizabeth's, Canonchet, is the only survivor of the

former rural work, Arcadia, Austin Priory, Roaring Brook Farm and Greene having, over the years, been given up. For some while, in the Twenties, there was a mission in Shannock, served by layreaders, which finally went under. Recently the promotional efforts of Archdeacon Parshlay have resulted there in another basement church, erected by diocesan borrowing, and the formation of a vigorous little congregation. The sale of the buildings in Arcadia provided the initial funds for a rectory in near-by Carolina. In 1949 St. Thomas, Alton, came into being in a former community church.

Lastly, we may mention St. John's Church, Saunderstown, located on lower Narragansett Bay. The congregation here is much larger in summer than winter, although an active group of year-round communicants, numbering 50, with 30 in Church School, now exists.

Such is the tale of the Church's growth in southwest Rhode Island. In a century, communicants have increased eighteen times, rather more than the diocesan average, from 326 to 5,556, while Church Schools have increased sevenfold, from 300 to 2,209. The western portions of Rhode Island, whether in the north or in the south, would seem to be the areas of largest prospective growth.

THE CHURCH IN SOUTHWESTERN RHODE ISLAND—1850-1950

PLACE	DATE	PARISH	COMMUNICANTS					CHURCH SCHOOL PUPILS				
			1850	1875	1900	1925	1950	1850	1875	1900	1925	1950
Alton	1949	St. Thomas	.....	.....	.....	.....	23	.....	.....	.....	.....	14
Apponaug	1898	St. Barnabas	.....	.....	40	91	196	.....	.....	30	63	155
Canonchet	1935	St. Elizabeth	.....	.....	.....	.....	30	.....	.....	.....	.....	58
Cranston	1888	Ascension	.....	.....	52	260	442	.....	.....	36	168	98
Cranston	1866	St. Bartholomew	.....	44	28	100	95	.....	135	39	25	20
Cranston	1923	St. David	.....	.....	.....	80	200	.....	.....	.....	40	56
Cranston	1894	Transfiguration	.....	.....	63	444	811	.....	.....	85	418	423
Cranston	1885	Trinity	.....	.....	38	265	330	.....	.....	65	75	147
E. Greenwich	1834	St. Luke	60	235	325	346	543	90	84	94	120	168
Jamestown	1837	St. Matthew	12	14	59	104	254	.....	.....	51	92	68
Narragansett	1875	St. Peter	.....	.....	117	165	157	.....	.....	80	100	45
Norwood	1923	Resurrection	.....	.....	.....	22	194	.....	.....	.....	65	45
Hoxsie	1948	St. Mark	.....	.....	.....	.....	120	.....	.....	.....	.....	93
Pontiac	1869	All Saints	.....	36	60	106	242	.....	90	94	67	68
Saunderstown	1910	St. John	.....	.....	.....	28	40	.....	.....	.....	25	31
Shannock	1948	Holy Spirit	.....	.....	.....	.....	35	.....	.....	.....	.....	24
Wakefield	1839	Ascension	37	76	150	195	371	50	60	75	85	101
Warwick	1920	St. Mary	.....	.....	.....	96	328	.....	.....	.....	50	102
Westerly	1834	Christ	100	235	325	514	882	100	312	247	199	297
Wickford	1707	St. Paul's	57	128	126	231	303	60	100	85	58	196
			326	768	1383	3047	5556	300	781	981	1650	2209

PLACE	CONTRIBUTIONS		
	1900	1925	1950
ALTON, ST. THOMAS			\$ 808.38
APPONAUG, ST. BARNABAS	\$ 1,049.27	\$ 1,310.31	7,924.32
CANONCHET, ST. ELIZABETH			740.01
CRANSTON, ASCENSION	1,105.19	3,957.57	8,010.16
CRANSTON, ST. BARTHOLOMEW'S	342.11	1,558.72	2,077.71
CRANSTON, ST. DAVID'S		1,435.07	4,403.49
CRANSTON, TRANSFIGURATION	1,758.19	12,103.67	35,015.55
CRANSTON, TRINITY	685.79	7,217.11	15,790.96
E. GREENWICH, ST. LUKE'S			28,267.61
JAMESTOWN, ST. MATTHEW'S	2,584.09	2,777.99	10,520.50
NARRAGANSETT, ST. PETER'S	4,366.00	4,219.27	6,616.65
NORWOOD, RESURRECTION		977.61	1,979.87
HOXSIE, ST. MARK'S			3,609.33
PONTIAC, ALL SAINTS	1,479.36	3,742.02	7,489.14
SAUNDERSTOWN, ST. JOHN'S		912.37	2,363.27
SHANNOCK, HOLY SPIRIT			1,553.64
WAKEFIELD, ASCENSION	1,521.40	3,638.44	12,814.14
WARWICK, ST. MARY'S	3,832.97	9,164.58	5,492.12
WESTERLY, CHRIST		1,792.84	20,185.66
WICKFORD, ST. PAUL'S	3,029.88	5,185.17	15,062.66
	<hr/>	<hr/>	<hr/>
	\$24,959.19	\$68,905.96	\$189,725.17

IX

THE CHURCH IN SOUTHEAST RHODE ISLAND

In 1850, Newport County, with four parishes, two in Newport and two in Portsmouth, had but 409 communicants. The two parishes in Bristol County, St. Michael's, Bristol, and St. Mark's, Warren, had 440 between them. In a century the Newport County churches were to grow eight times in numbers, from 409 to 3,284, while those in Bristol County were to increase nearly seven-fold, from 440 communicants to 2,906. Much of this last growth was to come through the six new parishes established in once rural Barrington and East Providence, which now account for nearly a third of the present total, in this area, of 6,190. Southeast Rhode Island has nearly as many communicants as the Diocese of Vermont. Its contributions, in 1950, were \$60,000 more, and its Church School enrollment 370 more than in that northern diocese.

Trinity, Newport, the original parish of the Diocese, still remains the strongest in this area, although at times it has been eclipsed by near-by Emmanuel. Thus, in 1925, sometime after the fruitful rectorship of Emery H. Porter, Emmanuel had 838 communicants to the 534 of Trinity, while both Church Schools had about 260 children. Since 1925 Emmanuel has receded a little, numerically and financially, and greatly

in school enrollment, 114 instead of 260. At one time, both parishes had endowments of about a quarter of a million dollars. A recent legacy of \$500,000 from the estate of Mrs. Wilks, daughter of Hetty Green, and a still later one of \$300,000 from a summer parishioner have made Trinity, probably, the most highly endowed church in New England. Daniel Quimby Williams, once of Pontiac, is now Emmanuel's active rector.

Since the incumbency of Salmon Wheaton, from about 1812 to 1840, Trinity has had only one long and fruitful rectorship, that of Stanley C. Hughes, a former Presbyterian minister, which lasted from 1905 to 1941. In his day Trinity parish recovered its former primacy in the city. A recent, relatively short rectorship, was that of Langdon Lauriston Scaife, now Bishop of Western New York. James R. MacColl III was rector from 1949 to 1953.

The second oldest parish in Newport, St. George's, located in the northerly section of the city, seems to have had its full share of vicissitudes, but has always risen again. Originally called Zion Church, it changed its name, with a new church building, nearly a century ago. In 1850 it had 152 communicants and 170 in Church School. In 1950 the communicants were 616 and the School 152. Dr. R. H. Mercer, a former Methodist minister, is the present active rector of this old parish.

The latest of the Newport churches, St. John the Evangelist, is now seventy years old. It has been, for most of this time, one of the outstanding Catholic parishes of the Diocese. Its second church building, the Zabriskie Memorial, is one of the most beautiful churches in New England. The peak period of the parish was in the long rectorship, before and after 1900, of Charles F. Beattie. In spite of the fact that priests of distinction, such as Charles Hutchinson and Julian Hamlin have been its rectors, the parish, numerically and financially, has gone downward. The 478 communicants of 1925 were 244 in 1950. Whether the parish will, at some future time, regain its former strength is a question that cannot, of course, be answered. In a small city like Newport, where one person in six belongs to the Episcopal Church, a larger proportion than in any other American city, almost anything can happen.

The two parishes in Portsmouth, St. Paul's and St. Mary's, are both over a century old. They represent about the only successful planting of the Episcopal Church among Rhode Island rural folk, although now they both may be classed as suburban churches. St. Mary's, in particular, has recently benefited by its proximity to Newport. For fifty years both parishes remained small. Recently, in the rectorship of Arthur F. Roebuck, later to be Dean of the Cathedral of St. John and rector of St. Paul's, Pawtucket, St. Mary's forged rapidly ahead. In 1850 it had 25 communicants and 50 in the Church School. In 1950 the respective figures were 326 and 105. In the same period, St. Paul's, North Portsmouth, increased from 23 communicants to 167, and its Church School from 25 to 40. Edward Price, a former Methodist, is rector of St. Mary's.

The latest parish in Newport County, Holy Trinity, Tiverton, has had more changes and chances than almost any other congregation in the Diocese. Its happiest days were a generation ago, when John A.

Gardner, member of an old Rhode Island family, built the present church. In 25 years its communicant list has grown from 118 to 147, its Church School from 34 to 50. It is now an independent parish. Gardner has since served in East Providence, Providence and Oklahoma.

In the towns of Bristol and Warren, where Roman Catholic immigration has been very large, growth has been less marked. In Warren, for instance, a baseball thrown from the tower of the Baptist Church could nearly reach the French and Italian Churches to the north, the Polish Church to the east and the Irish Church to the south. A new Portuguese Church, on the Bristol border, would be, of course, more remote. In Bristol itself the Portuguese element predominates.

St. Michael's, Bristol, in a century, has advanced, with periodic recessions, from 300 communicants to 584. For fifty years, from 1850 on, Dr. Locke was the rector. He consistently reported the number of communicants as about 500. In fifty years since then, the numbers have increased but little. Trinity parish, on the contrary, once so flourishing, has declined from 198 to 78 communicants, while the once large Church School is now quite small. Twenty years ago, Trinity sold its church, rectory and parish house to the town for the site of a new high school. For years the little congregation worshipped in a remodeled house. Recently a beautiful new church, located in the growing north end of Bristol, has been built. Whether the new environment will give the parish a permanent new lease of life remains to be seen. For Trinity, even more than St. Michael's, keeps afloat with the help of large endowments. Archdeacon Parshley was the able rector of St. Michael's for twenty years. Under the present rector, Daniel K. Davis, there has also been notable progress, particularly in the Church School and in the attendance at the early Communion service. John N. Sinclair is rector of Trinity.

St. Mark's, Warren, has a beautiful colonial church. It early became an important parish. Its lessened importance today, in spite of slow but steady growth, reflects the greater growth of the Diocese in other areas. While its communicants increased, in a century from 140 to 326, its Church School declined from 100 to 62. Its endowments have lately much increased and the suburban influx is still partly non-Roman. Its present rector is Arthur M. Dunstan, an active figure in the Diocese.

St. John's, Barrington, founded in 1869, and for sixty years a relatively static-village parish, has had a great growth in the last twenty years. Thanks in considerable part to the incoming suburban tide, its communicant list has grown in twenty-five years from 160 to 491, its Church School from 57 to 215, and contributions from \$4,200 to \$32,000. The great outward sign of this growth is the large and well-appointed parish house built recently in memory of a former Warden, Russell W. Field. Samuel Brenton Shaw, once a theological student under Bishop Griswold at Bristol, served as the earliest minister. William M. Chapin, the founder of St. Andrew's School, was its beloved rector for forty years. The great gains of the last two decades were in the rectorships of Richard Mortimer-Maddox and Owings Stone.

William Chapin was the founder not only of St. Andrew's School, but also of the parishes in West Barrington and Riverside. The former, somewhat overshadowed by St. John's, has remained small, its communicants, in spite of much neighborhood growth, climbing only from 38 to 1900 to 132 in 1950.

In contrast, St. Mark's, located in the near-by Riverside section of East Providence, has grown enormously, the 99 communicants of 1900 becoming 512 in 1950 and the Church School rising from 51 to 230. St. Mark's, like many other small parishes, was not particularly happy in its ministers, until Ralph Bray took over in the year 1920. His rectorship of 33 years was the longest in recent years in the Diocese. Alexander G. Stewart is now rector.

The newest and fastest-growing parishes in East Providence are the ones in Phillipsdale and Rumford. Grace Memorial Church in Phillipsdale was for a while a Union Church in a mill village, until captured for the Episcopal Church by Levi B. Edwards, then diocesan missionary. Thirty-five years ago a Swedish-speaking congregation also worshipped in the building. Though the growth of the mission was slow for many years, it took a sharp upward turn during the vicarate of William T. Townsend, the rector of near-by St. Martin's, Pawtucket. Some years later Grace Memorial Mission became an independent parish. In 1925 it had 105 communicants and 70 in the Church School. In 1950 the figures were 195 and 87, while its contributions rose from \$1,500 to \$6,600. Daniel C. Osborn, who is chairman of Examining Chaplains and has served in several places in the Diocese, is the present rector.

The latest parish, St. Michael's and All Angels in Rumford, was begun as a parochial mission of St. Paul's, Pawtucket. More recently, under the leadership of Archdeacon Parshley and of its Vicar, John W. Haynes, formerly rector of Trinity Church, Pawtucket, a splendid rectory and church basement has been built. The building of this last, owing to vandalism and an underground stream, has proved unexpectedly costly. The heavy debt thereby incurred has nevertheless been steadily amortized. Charles P. Gilson, a former missionary in China and for three years Vicar in South County, is the present incumbent. A new church building is now on the way.

The oldest parish in East Providence is St. Mary's, located in the older section of the town near the Washington bridge. It also has grown slowly over the years and was, in 1950, slightly smaller and slightly richer than St. Mark's, Riverside. For many years it was one of the four Anglo-Catholic parishes of the Diocese, the other three being St. Stephen's, Providence, St. John's, Newport, and Trinity, Bristol. Ralph L. Tucker is the present rector.

This chapter has been a rapid sketch of the growth of the Church in Newport and Bristol Counties. There has been an increase in every area, before 1925 chiefly in the Newport region, since then, most largely in East Providence and Barrington. This region, also, has as much Episcopal strength as many dioceses and missionary districts throughout

the whole United States, from Vermont to the Pacific, and from Delaware southwest to Arizona and New Mexico.

CHURCH STATISTICS—SOUTHEAST RHODE ISLAND—1850-1950

PLACE	DATE	PARISH	COMMUNICANTS					CHURCH SCHOOL PUPILS				
			1850	1875	1900	1925	1950	1850	1875	1900	1925	1950
Newport	1852	Emmanuel	....	211	380	838	757	102	220	299	260	114
Newport	1833	St. George's	152	136	145	332	616	170	120	124	178	152
Newport	1882	St. John's	.....	.....	228	478	244	.....	.....	175	125	90
Newport	1698	Trinity	209	290	463	534	920	150	188	356	261	245
Middletown	1895	St. Columba's	.....	.....	41	148	107	.....	.....	60	18	22
Portsmouth	1847	St. Mary's	25	61	94	148	326	50	60	40	75	105
Portsmouth	1834	St. Paul's	23	60	62	124	167	25	60	40	60	40
Tiverton	1900	Holy Trinity	.....	.....	.....	118	147	.....	.....	.....	34	50
			409	758	1413	2720	3284	497	648	1094	1011	818
Bristol	1720	St. Michael's	300	330	304	571	584	120	265	222	116	151
Bristol	1876	Trinity	.....	.....	198	166	52	.....	.....	92	40	.....
Warren	1829	St. Mark's	140	138	157	300	326	100	123	157	74	62
Barrington	1869	St. John's	.....	51	144	160	491	.....	33	82	57	215
Barrington	1900	St. Matthew's	.....	.....	.....	38	132	.....	.....	20	48	42
E. Providence	1893	St. Mark's	.....	.....	99	144	512	.....	.....	51	143	230
E. Providence	1871	St. Mary's	.....	28	159	281	462	.....	115	190	113	149
E. Providence	1916	Grace Memorial	.....	.....	.....	105	195	.....	.....	.....	70	87
E. Providence	1943	St. Michael and All Angels	.....	.....	.....	.....	152	.....	.....	.....	.....	87
			440	547	1061	1765	2906	220	536	814	661	1023
Newport County			409	758	1413	2720	3284	497	648	1094	1011	818
			849	1305	2474	4485	6190	717	1284	1908	1672	1841

PLACE	CONTRIBUTIONS		PLACE	CONTRIBUTIONS	
	1925	1950		1925	1950
Emmanuel	\$17,455.49	\$16,513.13	St. Michael's	13,330.93	24,050.51
St. George's	6,578.76	12,610.42	Trinity	5,052.19	19,065.96
St. John's	13,164.38	12,782.26	St. Mark's	6,880.59	8,275.72
Trinity	21,015.07	43,909.79	St. John's	4,227.83	31,797.88
St. Columba's	4,159.68	6,709.69	St. Matthew's	1,553.68	2,526.52
St. Mary's	3,885.71	11,631.40	St. Mark's	3,259.69	10,654.24
St. Paul's	7,330.17	8,274.76	St. Mary's	4,680.13	13,386.56
Holy Trinity	4,544.01	6,455.53	Grace Memorial ..	1,486.34	6,638.17
			St. Michael's and		
			All Angels		7,757.81
				40,471.38	124,153.37
			Newport County ..	78,133.27	118,886.98
				\$118,604.65	\$243,040.35

Such, in brief outline, has been the history of the growth of the Episcopal Church in the Colony and State of Rhode Island and Providence Plantations. Its early success has been matched by its growth after 1800. For, by 1723, it had four parishes, when Massachusetts had but two, King's Chapel and the Old North Church in Boston, and Connecticut but one, the church in Stratford. At the present day, Rhode Island has the thickest concentration of Episcopalians, as well as of Roman Catholics, of any State in the Union.

The largest single factor in this notable increase has been the heavy industrialization of the State. In 1820 Rhode Island was 90% rural. Today, it is 90% urban.

The fact that this industrialization was largely textile meant heavy English immigration, cotton workers from Lancashire, woolen workers from Yorkshire, and lace weavers from Nottingham. In the little village of Alton in South County, for instance, where there is a lace mill, the tinkle of coin on the collection plate is seldom heard, only the rustle of bills. Lace weavers are highly skilled, closely organized and highly paid.

In 1860 there were 160 cotton mills in the State, doing a considerable part of the cotton manufacturing of the country. These mills have largely disappeared, although, up to 1950 at least, 15% of the wools and worsteds of the United States were made up in Rhode Island, and 25% in near-by Massachusetts, with Boston still the raw wool market of the country.

Thus it came to pass that, in Rhode Island, by the little cataracts of the Blackstone and Branch Rivers, of the Woonasquatucket, the Moshassuck, the Pocasset, the Pungansett, the Ponagansett, the Pawtuxet and the Pawcatuck, there arose the many mills of Woonsocket, Burrillville, Gloucester, Smithfield, Scituate, Cranston, Warwick, Central Falls, Pawtucket, Providence and Westerly. Where cotton has moved South, wool, lace, jewelry and metal products have moved in. The Corliss engine was a famous product of Providence seventy-five years ago. The Brown and Sharpe Company of Providence is today one of the largest makers of precision machinery and tools in the world. In all of these enterprises, workers from England, Scotland, Ireland and Quebec found abundant employment. The reason for the heavy concentration of Episcopalians and Roman Catholics in Rhode Island is thus clear.

The Episcopal Church in this State has, then, drawn heavily from the Yankees of the cities and from the Protestant immigrants, mostly English, in the mill villages, as well as the cities. In fact, two of the cities, Woonsocket and Pawtucket, are nothing but a conglomeration of mill villages glued together by time and growth, and spreading, residually, outward. From 1830 to 1930 Yankee money and British manpower were heavily responsible for building up the Church in Rhode Island. British immigration now has virtually ceased and Yankee money goes in large quantities into the maw of Uncle Sam.

Another factor, always present, but more acute now than ever, is the constant movement of people into and from this little State. The latest census gives 599,000 people born in Rhode Island as resident elsewhere in the Union. Likewise it reveals that 20,000 more people came into the State between 1940 and 1950 than left it. Migration is apt to result in dislocation and church membership loss. The agricultural migrations of a century or more ago to the West affected Rhode Island Baptists and Quakers more than Episcopalians. The removals of textile workers fifty years ago from Rhode Island to Massachusetts or vice-versa, did not entail as much loss as now. For the migrant usually went to another British community and another "English church". Now matters are different. We lose more than we gain by removals.

The three factors already mentioned, the cessation of Protestant immigration, high income taxes, and constant removals, would account, in large measure, for the lag in church growth between 1940 and 1950. A fourth factor would be the decreased birthrate of the Depression. A fifth factor, affecting the Church Schools rather than the communicant list, would be the earlier age of Confirmation. This means, too often, an earlier age for leaving Church School and an earlier age for imitating the ways of non-churchgoing parents.

Nevertheless, Rhode Island does not seem to be worse off, by and large, than the Church as a whole. Whatever ails Rhode Island Churchmen, too much or too little liberalism, too much or too little Catholicism, too few children, or what not, is true of the country as a whole. From 1940 to 1950 the Episcopal Church in none of the New England States, except Vermont and New Hampshire, has quite kept up with the growth of the population. From 1925 to 1950 the Episcopal Church in America grew only 36%, while the chief Protestant denominations hovered at about the same figure. Even Roman Catholics gained only 53%. The only denominations which made large progress numerically were the Holiness sects, the negro churches, certain Orthodox and Lutheran groups (thanks to the Kremlin) and the two anti-thetical denominations of Unitarians and Southern Baptists. The last two groups, the first small and the second large, doubled their numbers in twenty-five years.

The lag and lethargy which might seem to beset the Church in Rhode Island is, thus, common to most of the country. The constantly increasing proportion of baptized membership in the people of America, a rise from 7% to nearly 70% from 1810 to the present, has meant more social service and missionary giving, but not better church attendance. Whereas once congregations outnumbered members, at least in the North, three to one, the difficulty now is to get more than a third of the membership to Church and Sunday School on any one Sunday. Even 70% on Easter seems high in most places.

The task and difficulty of the Episcopal Church in Rhode Island is then, not radically different from that of the Church throughout the world. It calls not so much for new methods and techniques as for a renewal of the old spirit. The golden era of the Episcopal Church, as

well as of Protestantism as a whole, was the heyday of the older and newer Evangelicals in the last century. It was the time in Protestantism of Finney, Beecher, Torrey, Moody and Mott; in the Episcopal Church of Griswold, Henshaw, Milnor, Tyng, Bedell, Johns, Meade and McIlvaine, of Phillips Brooks and Thomas March Clark. Even if the Biblical and historical presuppositions of the old Evangelicalism seem outmoded, it surely is still possible to recapture the old Evangelical fervor, even if clothed in other theological forms. Only by the glow will come the glory.

REPRESENTATIVE

DIOCESAN

BUILDINGS



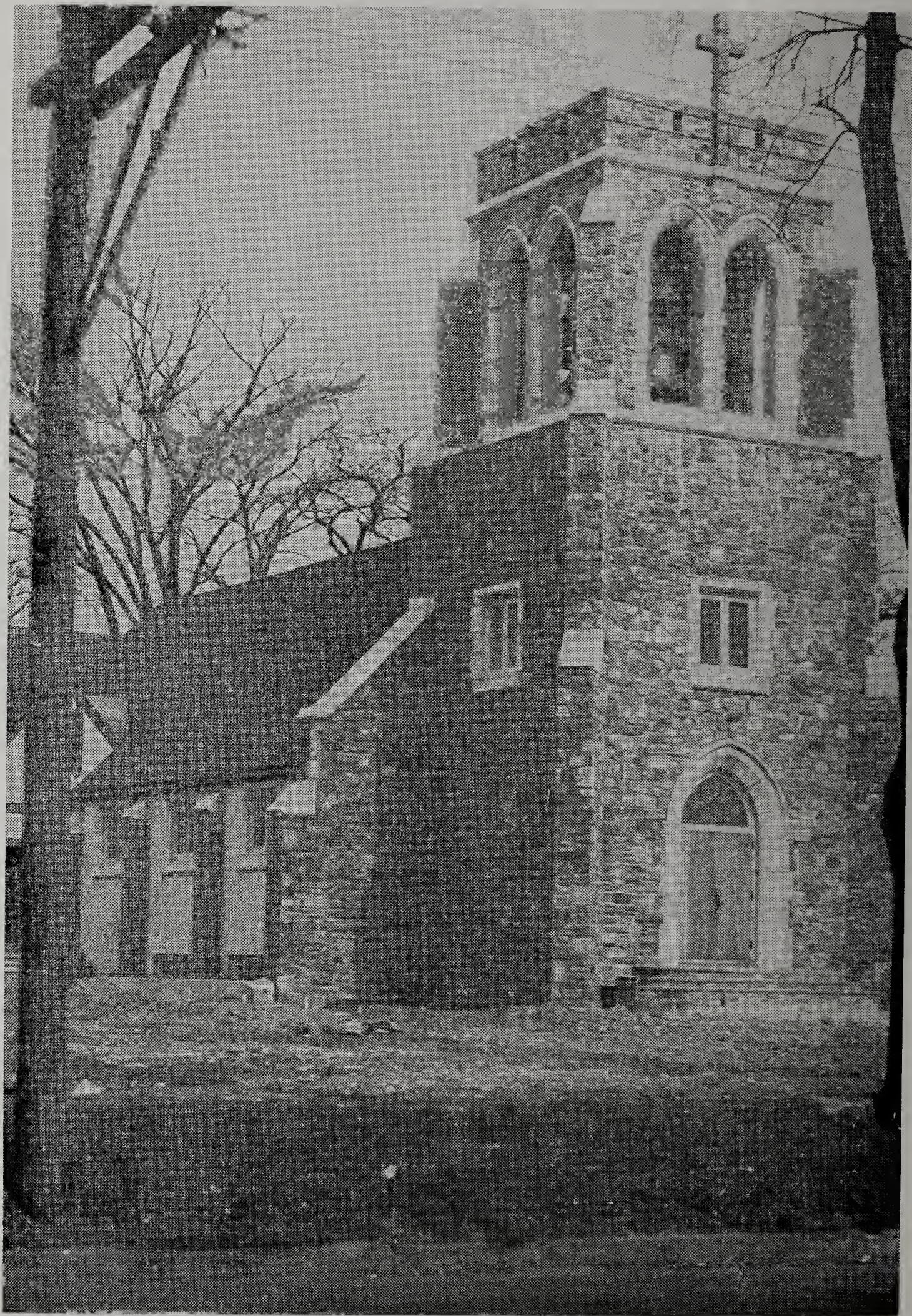
ALTON, ST. THOMAS
Once a Union Church



APPONAUG, ST. BARNABAS



BARRINGTON, ST. ANDREW'S SCHOOL CHAPEL



BRISTOL, TRINITY



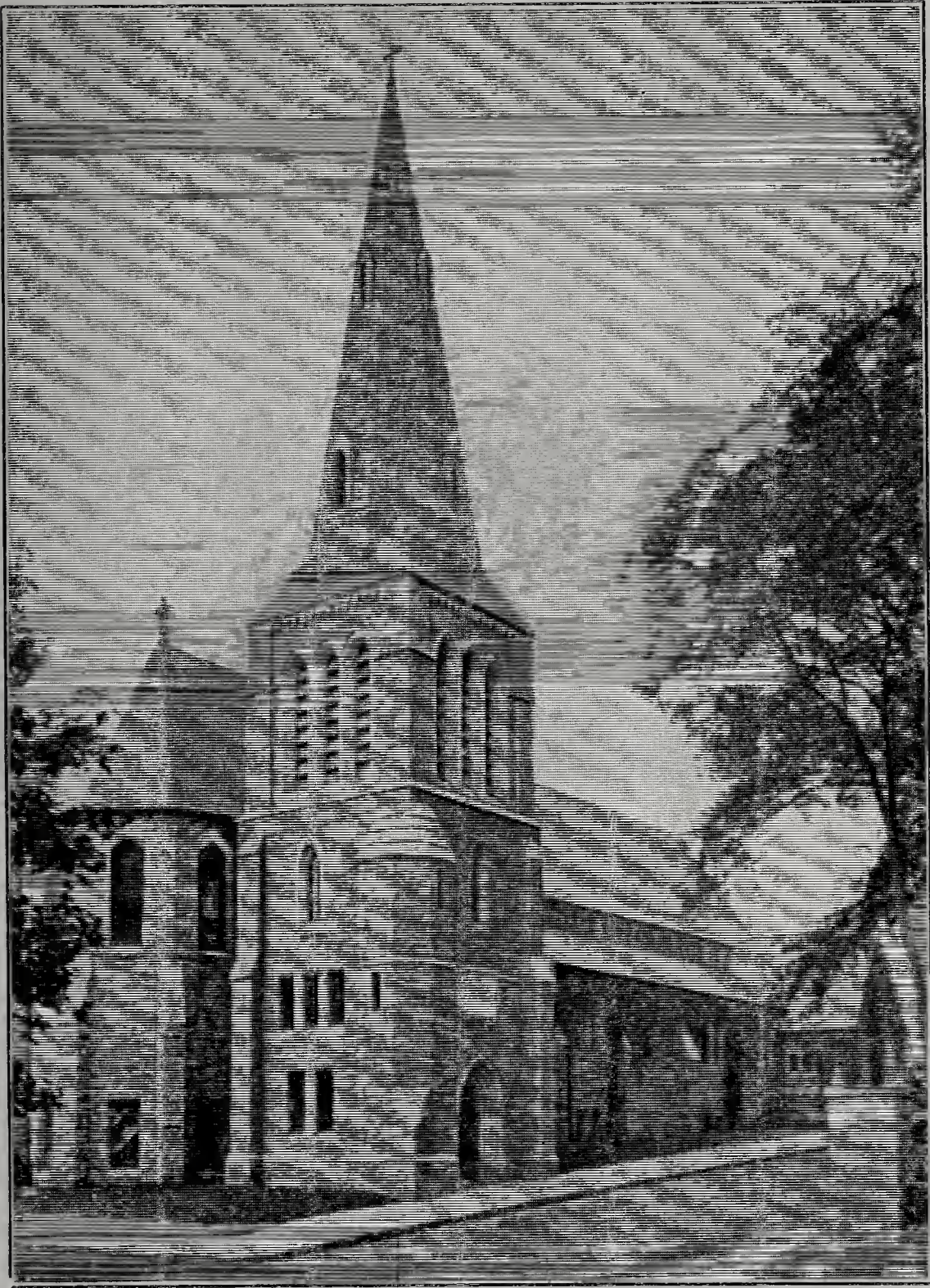
CENTRAL FALLS, ST. GEORGE'S



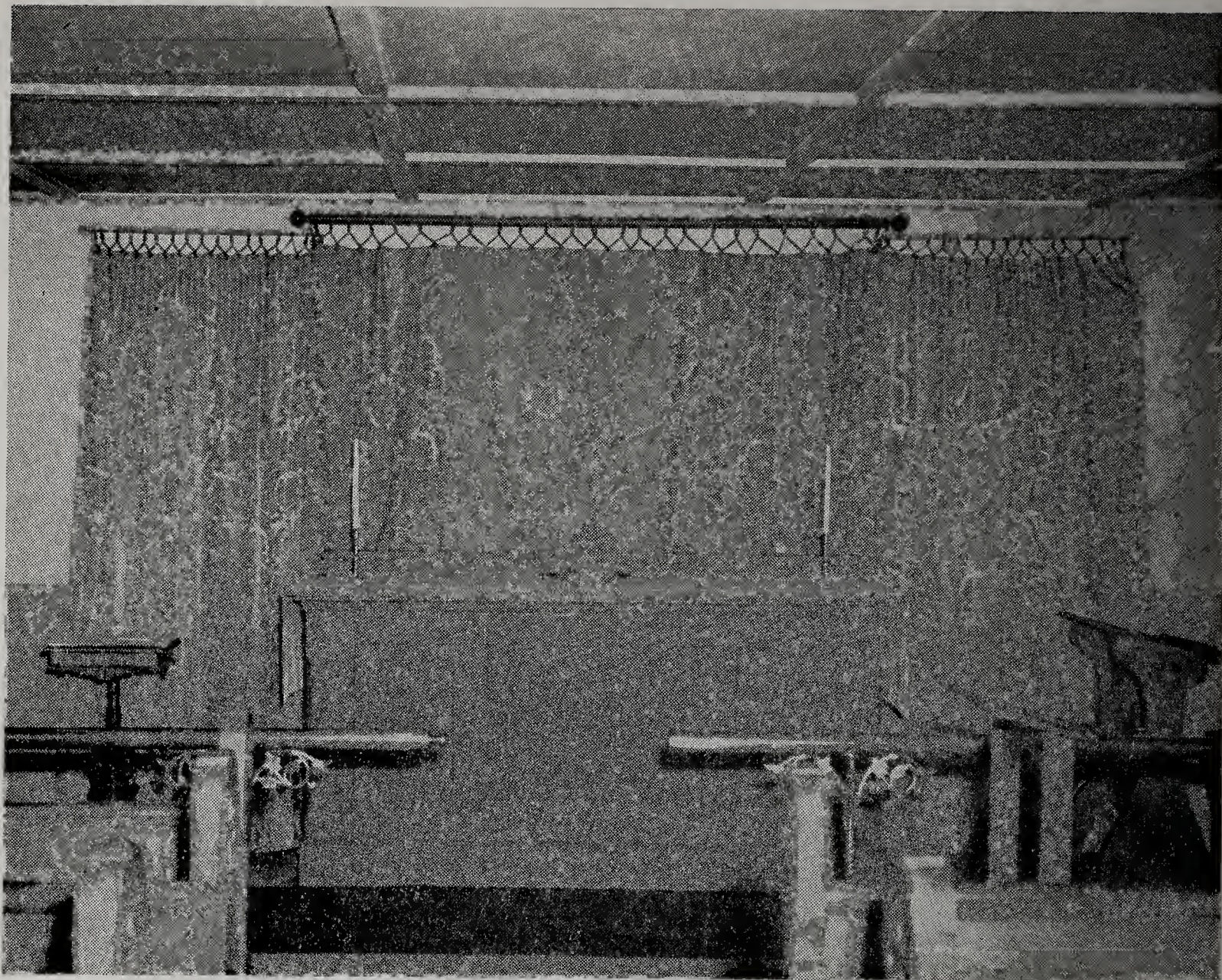
CENTREDALE, ST. ALBAN'S



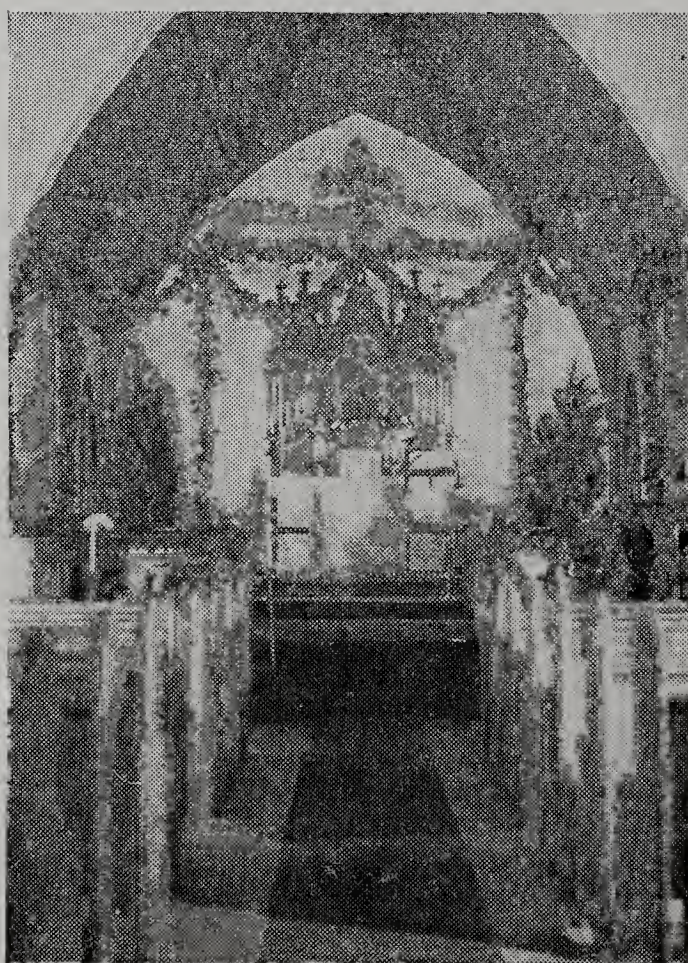
COVENTRY, CHRIST CHURCH



EAST GREENWICH, ST. LUKE'S



FOSTER, CHURCH OF THE MESSIAH



GREENVILLE, ST. THOMAS



LONSDALE, CHRIST CHURCH



HARRIS, ST. ANDREW'S



NARRAGANSETT, ST. PETER'S



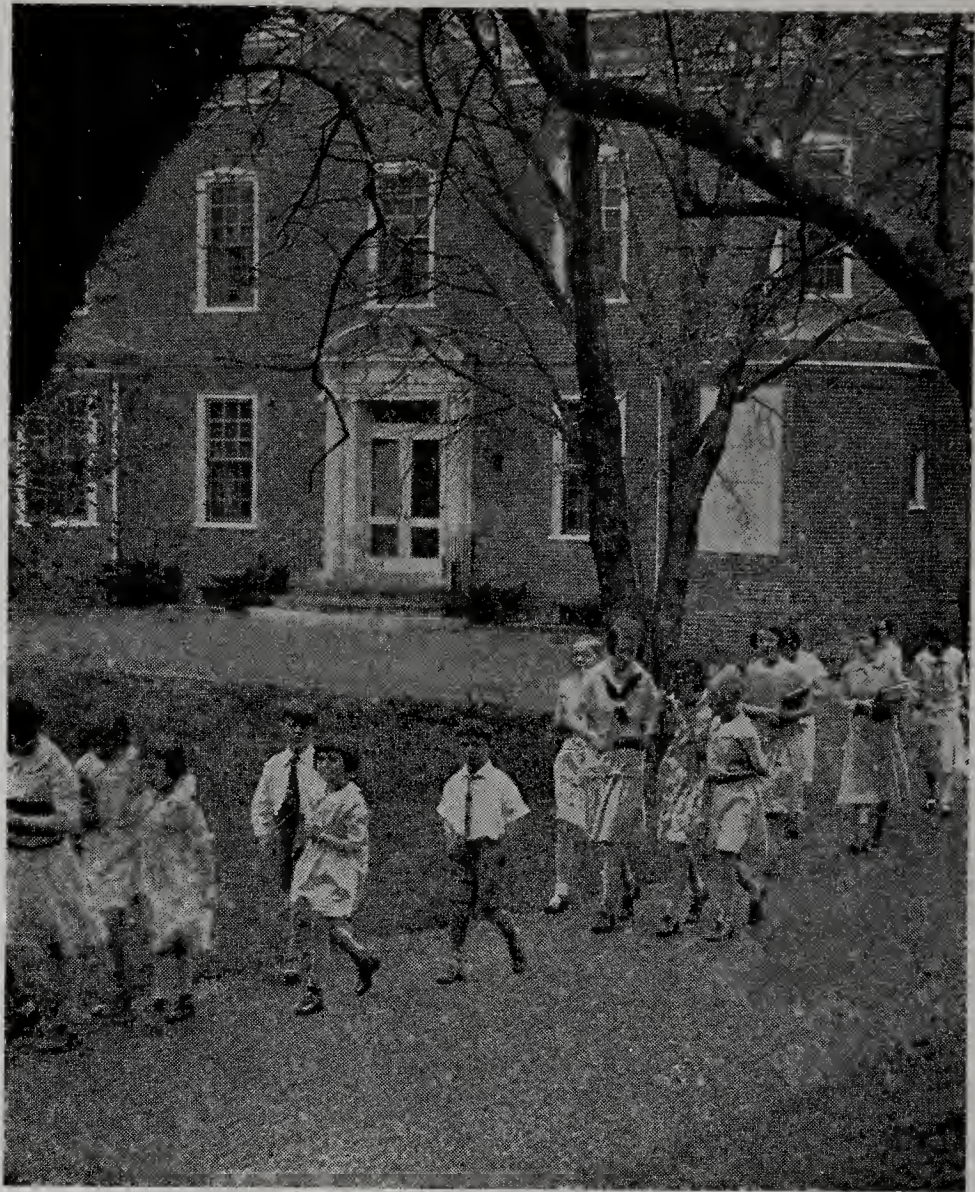
NEWPORT, ST. GEORGE'S



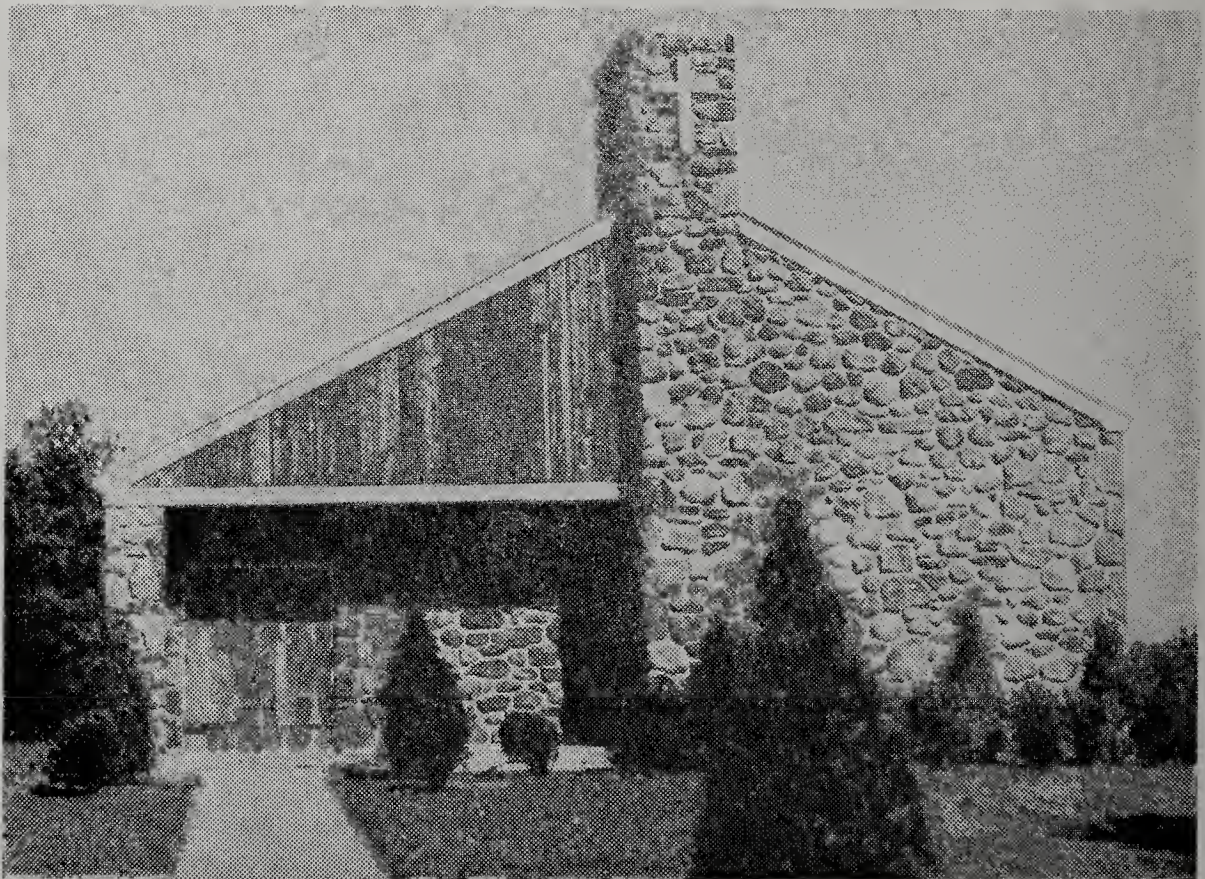
NEWPORT, TRINITY



NORTH PROVIDENCE, ST. JAMES



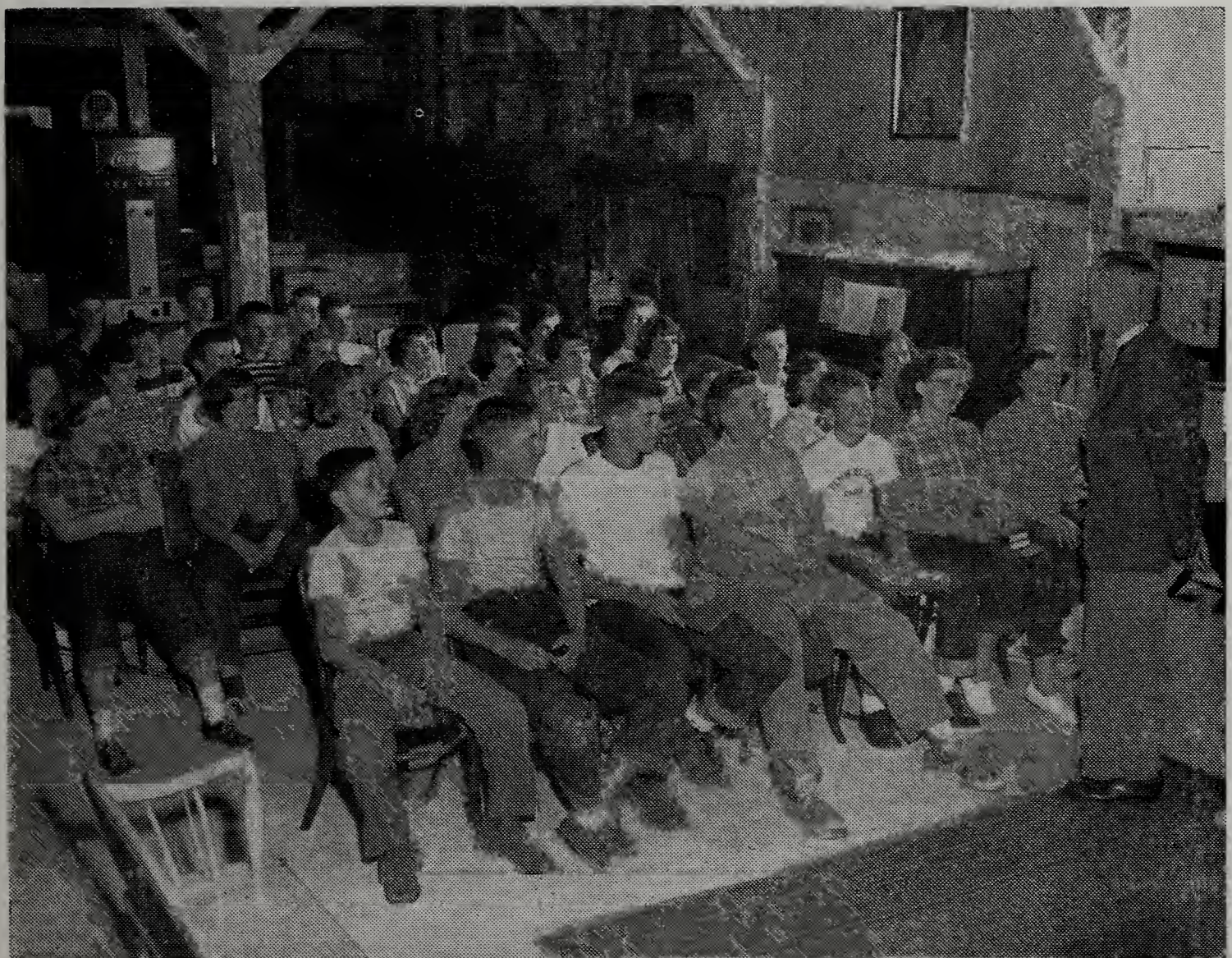
NORTH PROVIDENCE, ST. MARY'S HOME



NORTH SCITUATE, TRINITY



PASCOAG, CALVARY



GROUP AT THE PASCOAG CONFERENCE CENTER



PAWTUCKET, CHURCH OF THE GOOD SHEPHERD



PAWTUCKET, ST. PAUL'S



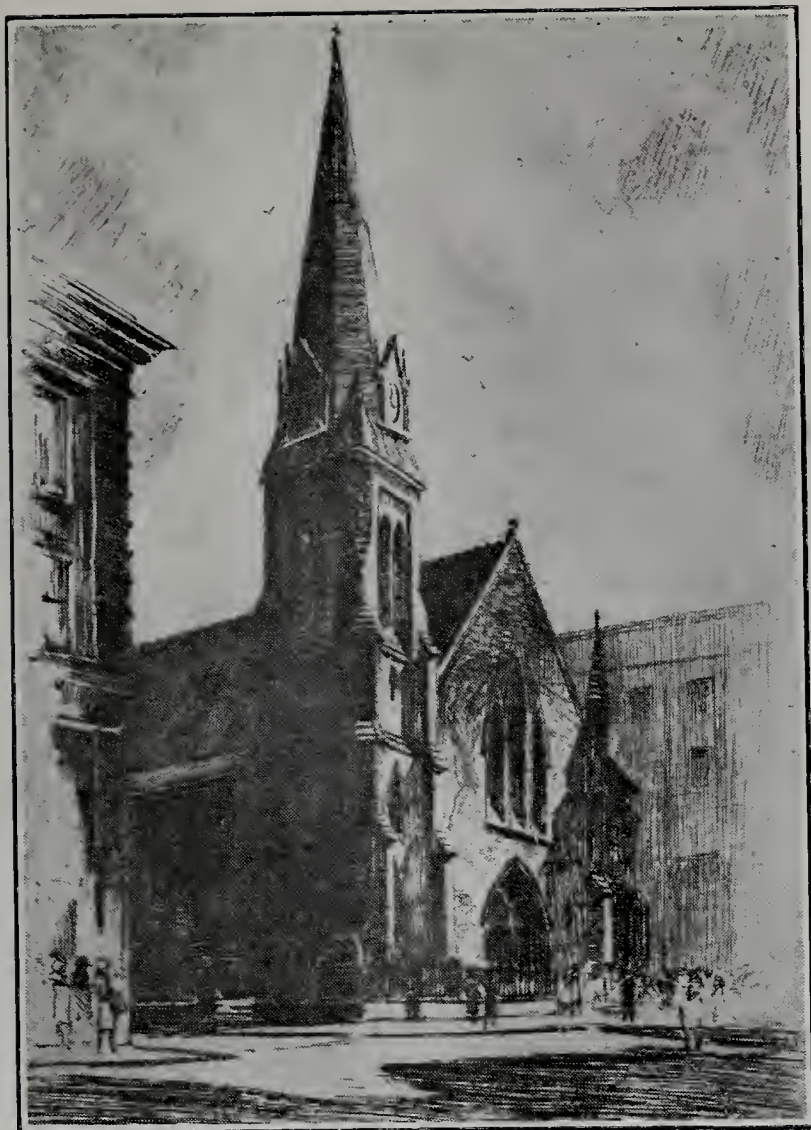
PORTSMOUTH, ST. MARY'S



PROVIDENCE, ALL SAINTS



PROVIDENCE, CATHEDRAL OF ST. JOHN



PROVIDENCE, GRACE CHURCH



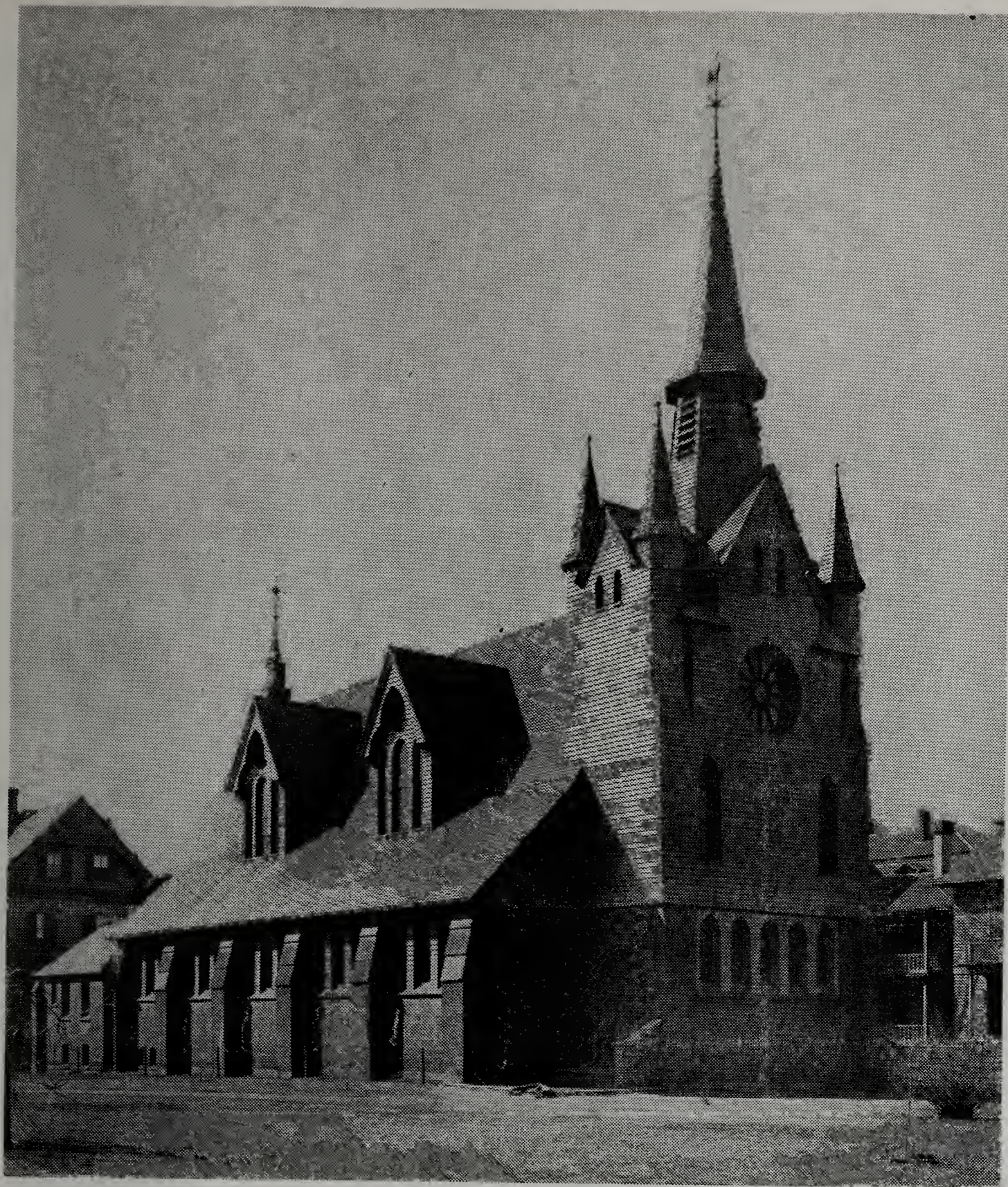
PROVIDENCE, CHURCH OF THE MESSIAH



PROVIDENCE, CHURCH OF THE REDEEMER



PROVIDENCE, CHURCH OF THE SAVIOUR



PROVIDENCE, ST. ANSGARIUS'



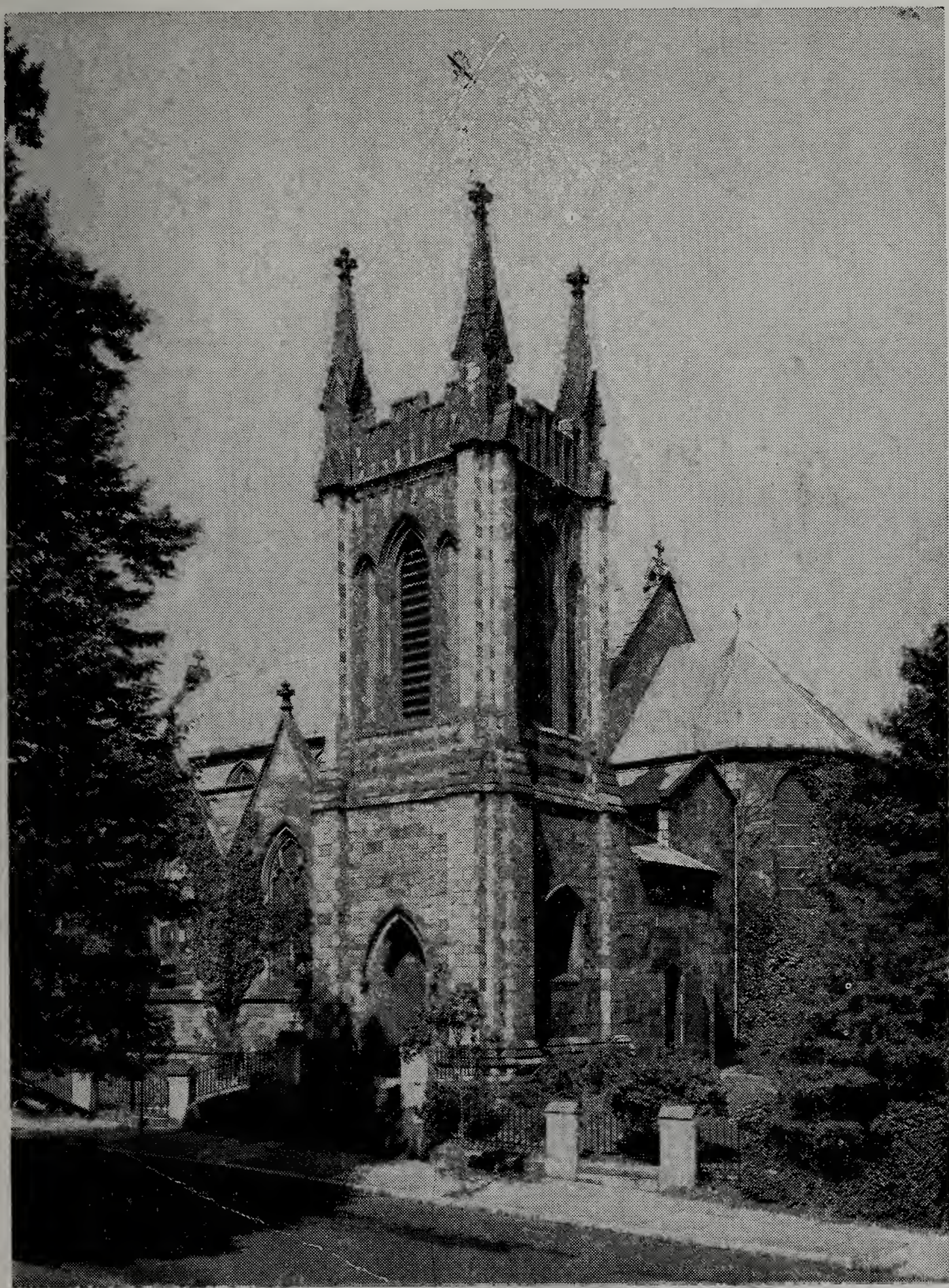
"EDWARDS HOME" OR "BISHOP McVICKAR HOUSE"
66 BENEFIT STREET, PROVIDENCE



PROVIDENCE, ST. MARTIN'S (before enlargement)



PROVIDENCE, ST. PAUL'S



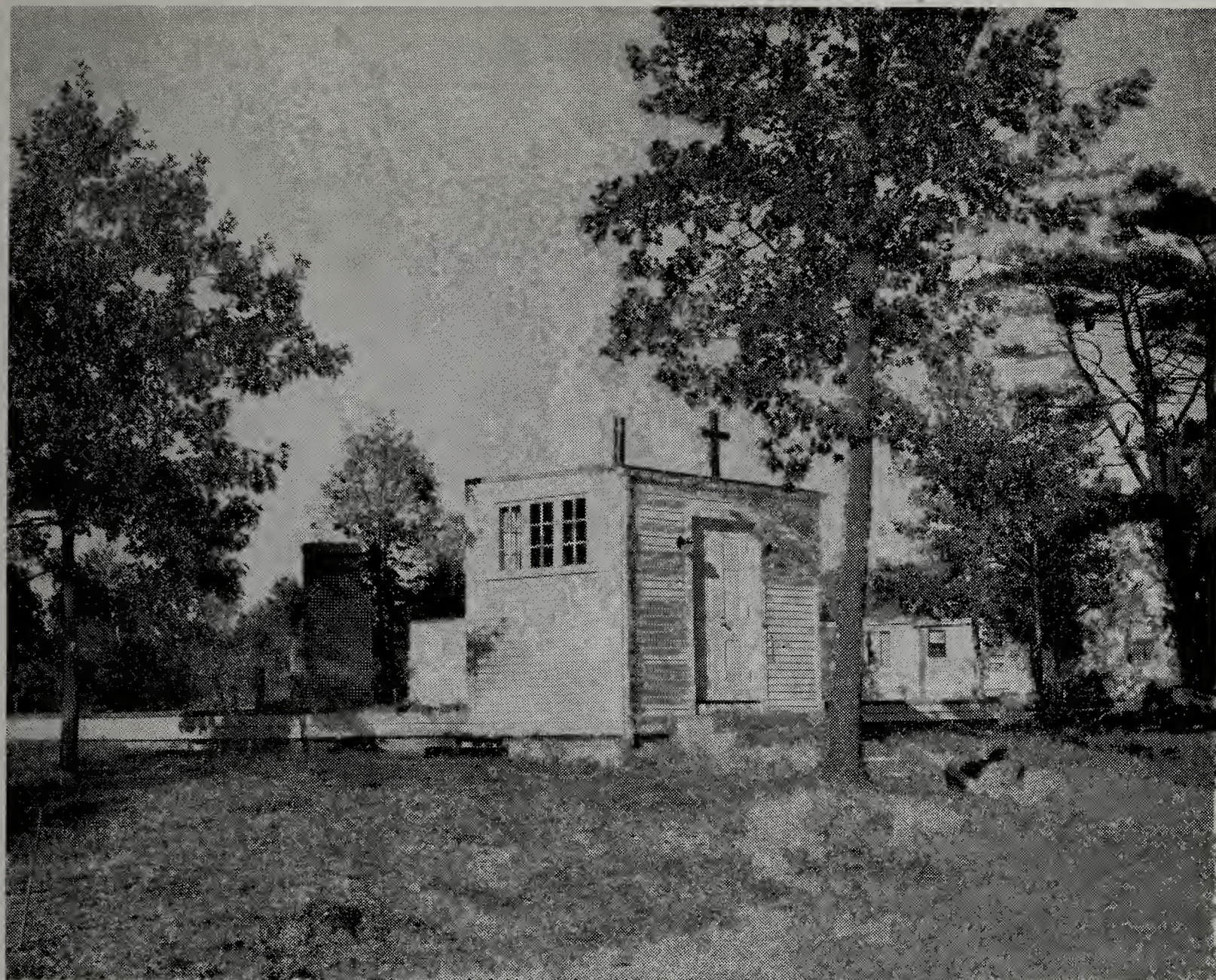
PROVIDENCE, ST. STEPHEN'S



PROVIDENCE, ST. THOMAS



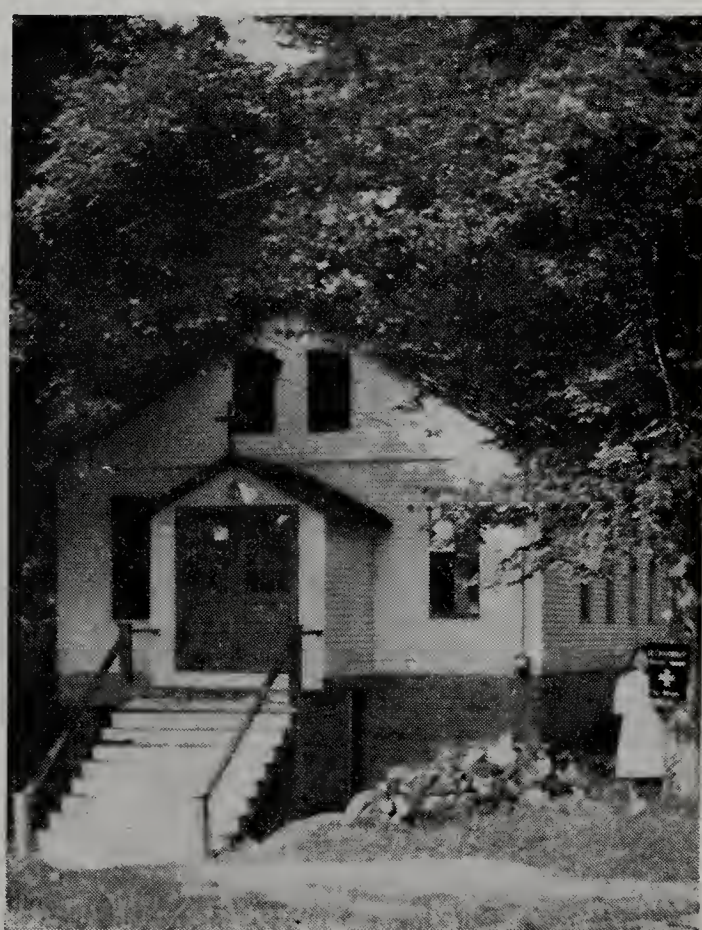
RIVERSIDE, ST. MARK'S



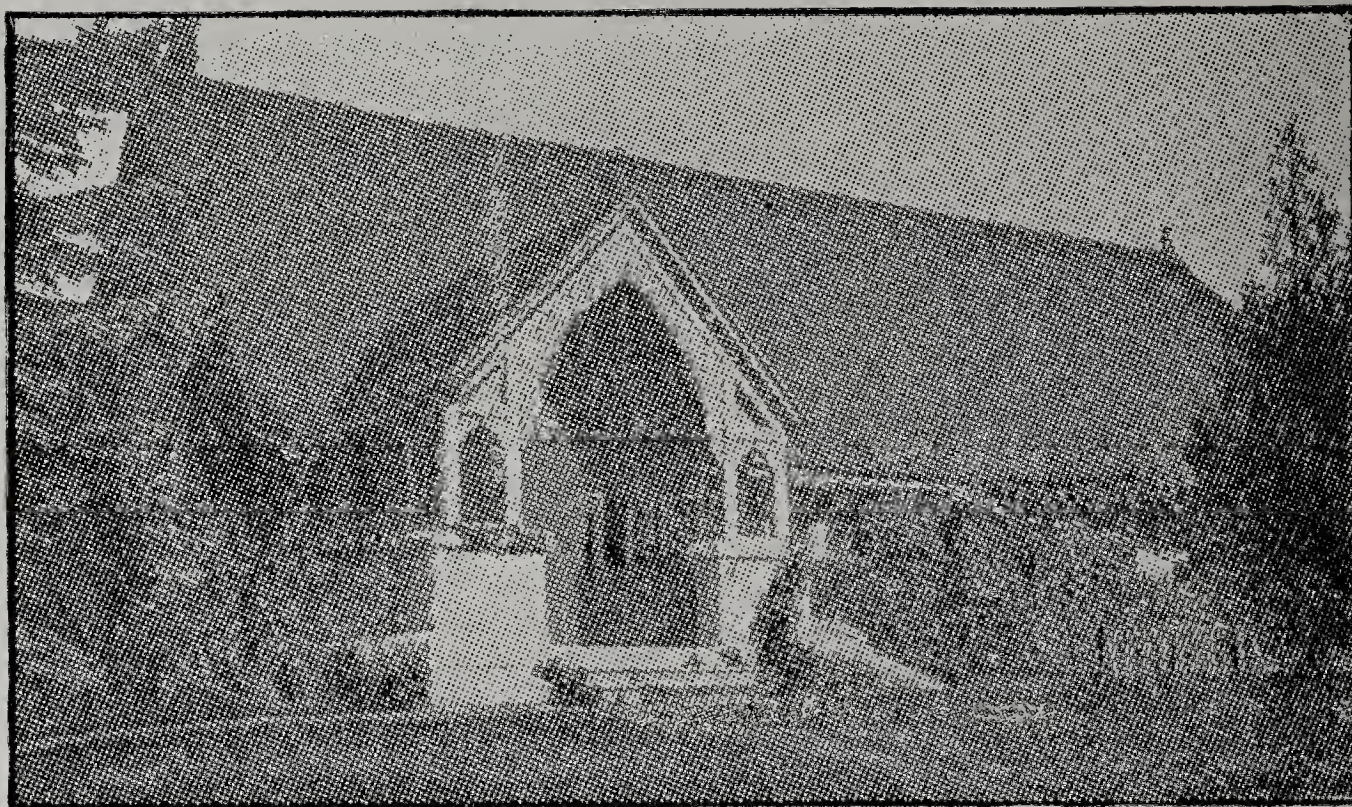
RUMFORD, ST. MICHAEL AND ALL ANGELS



SAUNDERSTOWN, ST. JOHN'S



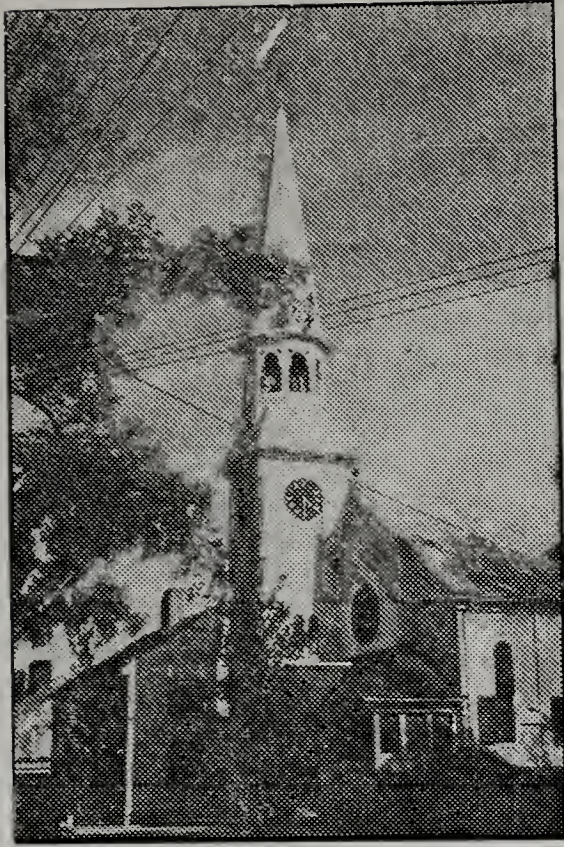
SOUTH SCITUATE, ST. TIMOTHY'S



WAKEFIELD, CHURCH OF THE ASCENSION



WESTERLY, CHRIST CHURCH



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